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Chamba State

1904

GAZETTEER OF THE CHAMBA STATE,

PART A.—1904.

Preface to Part A of the Chamba Gazetteer, 1910.

The preparation of the Chamba Gazetteer was commenced in 1903 by Mr. H. A. Rose, C. S., when that officer was entrusted with the superintendence of Gazetteer work in the Province generally. Largely aided by Dr. J. Hutchison, of the Church of Scotland Mission, Chamba, that officer had collected a mass of material and of text which was thought sufficient to go to press with. Printing was commenced, and Messrs. Hancock Prenter, C.S., and A. Campbell, C.S., were in turn entrusted with the task of editing. In 1906, however, Dr. Hutchison represented that, as the result of recent research, much of the text he had furnished was found to be incomplete, and he would prefer an opportunity to put it into better form and also to rearrange the materials. It was, therefore, considered that the best course would be to reprint *de novo*, and to ask Dr. Hutchison if he would undertake to pass the whole work through the press. This Dr. Hutchison very kindly consented to do, and the present work is the result of his labours, rendered gratuitously since 1906. In addition to re-writing the text which was to hand in 1906, Dr. Hutchison has added a large amount of fresh and interesting matter, which has entailed much care and research. For the articles on Archæology, Geology and Fauna the compilation is indebted, respectively, to Dr. J. Ph. Vogel, Ph.D., Superintendent, Archæological Survey, Northern Circle; the late Lieutenant-General C. A. McMahon, F.G.S., formerly Commissioner of Lahore, and Colonel C. H. T. Marshall, late Superintendent of Chamba. The articles on Botany, Ferns and Forests were prepared, respectively, by Mr. J. R. Drummond, C.S., Mr. J. C. McDonell, Imperial Forest Service and Mr. C. G. Trevor, Conservator of Forests, Chamba. The contribution on the Dialects of the State is the work of the Rev. T. Grahame Bailey, B.D., Church of Scotland Mission, Wazirabad.

Dr. Hutchison has requested that record may be made of the valuable assistance he has received from His Highness Raja Sir Bhure Singh, K.C.S.I., C.I.E., who has taken the deepest interest in the work, and has personally revised and checked the greater part of the Gazetteer as it passed through the press: the articles on Administration and Revenue being from his own hand. But the main labour and responsibility of preparing the whole work has fallen upon Dr. Hutchison, to whom Government and the Chamba State are under a debt of very great obligation. As Political Officer of the State I am well aware of the immense amount of time, attention and care which Dr. Hutchison has so conscientiously and gratuitously devoted upon the compilation, which is not only valuable as an official and statistical record, but is made attractive to the historian, the antiquary and to the public generally.

LAHORE: } C. G. PARSONS, I.A.,

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CHAMBA.

The following maps will be found useful for reference :—

I.—Survey Department Maps.

Chambá Territory. Scale 1″=2 miles.

Atlas of India, Sheet No. 46, 1″=4 miles.

Forest Sheets. Scale 4″=1 mile.

244^{A} $\frac{\text{N. E.}}{3 \,\&\, 4}$, $\frac{\text{S. E.}}{1}$ & $\frac{\text{S. E.}}{2}$, $\frac{\text{S.E.}}{4}$.

245 $\frac{\text{N. E.}}{2 \,\&\, 4}$, 246 $\frac{\text{N. E.}}{2}$, $\frac{\text{N. E.}}{4}$; 262^{A} $\frac{\text{N. E.}}{3 \,\&\, 4}$ & $\frac{\text{S. E.}}{1 \,\&\, 2}$, $\frac{\text{S. E.}}{2 \,\&\, 4}$.

262^{B} $\frac{\text{N. W.}}{2}$, $\frac{\text{N. W.}}{4}$ & $\frac{\text{N. W.}}{3}$, $\frac{\text{N. E.}}{2 \,\&\, 4}$. 262^{A} $\frac{\text{S. E.}}{4}$ & 282 $\frac{\text{N. W.}}{1}$.

262^{B} $\frac{\text{N. E.}}{3}$, $\frac{\text{N. E.}}{4}$, $\frac{\text{S. E.}}{2}$, & 282 $\frac{\text{N. W.}}{3}$ & $\frac{\text{S. W.}}{1}$, 262^{B} $\frac{\text{S. W.}}{1}$, $\frac{\text{S. W.}}{2}$, $\frac{\text{S. W.}}{3}$

262^{B} $\frac{\text{S. W.}}{4}$, $\frac{\text{S. E.}}{1}$, $\frac{\text{S. E.}}{4}$, 282 $\frac{\text{S. W.}}{3}$, 262^{C} $\frac{\text{N. E.}}{2}$ & 283 $\frac{\text{N. W.}}{1}$.

262^{C} $\frac{\text{N. W.}}{1}$, $\frac{\text{N. W.}}{2}$, $\frac{\text{N. W.}}{4}$, $\frac{\text{N. E.}}{1}$, $\frac{\text{S. W.}}{2 \,\&\, 4}$, $\frac{\text{S. W.}}{1 \,\&\, 3}$, & 245 $\frac{\text{S. E.}}{4}$; $\frac{\text{S. E.}}{1}$.

262^{C} $\frac{\text{S. E.}}{3}$, $\frac{\text{S. E.}}{4}$.

263 $\frac{\text{N. W.}}{2}$ & $\frac{\text{N. W.}}{1 \,\&\, 4}$; $\frac{\text{N. E.}}{1}$; $\frac{\text{N. E.}}{2}$; $\frac{\text{N. E.}}{3}$; $\frac{\text{N. E.}}{4}$.

282 $\frac{\text{S. W.}}{4}$, $\frac{\text{N. W.}}{1 \,\&\, 2}$, 281^{A} $\frac{\text{S. W.}}{3 \,\&\, 4}$, $\frac{\text{S. W.}}{3}$ & 283 $\frac{\text{N. W.}}{1}$.

283 $\frac{\text{S. W.}}{1 \,\&\, 3}$, $\frac{\text{N. W.}}{2}$.

284 $\frac{\text{N. W.}}{1}$, $\frac{\text{N. W.}}{2 \,\&\, 4}$, $\frac{\text{N. W.}}{3}$, $\frac{\text{S. W.}}{1 \,\&\, 3}$ & 263 $\frac{\text{S. E.}}{2}$, $\frac{\text{S. W.}}{4}$ & 285 $\frac{\text{N. W.}}{2}$.

Forest Sheets. Scale 1″=1 mile.

245, 246, 262^{C}, 263 & 264.

Pángi Range Index of Chambá, 1″=4 miles.

II.—Forest Department Maps.

Excellent maps are attached to the Working Plans of the State Forest Department.



CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHPA. I, A.

Physical Aspects.

Chambá is one of the semi-independent Hill States under the control of the Punjab Government. It is situated in the bosom of the Himálaya Mountains, between north latitude 32° 11′ 30″ and 33° 13′ 6″, and east longitude 75° 49′ 0″ and 77° 3′ 30.″ The boundaries are as follows :—

Boundaries.

On the north-west and west, Jammu and Kashmír; on the north-east and east, Ladákh, British-Láhul and Bara Bangáhal; on the south-east and south, the Districts of Kángra and Gurdáspur.

Superficial area and population.

The superficial area of the State is 3,216 square miles; with a population of 127,834, giving a proportion of 40·9 to the square mile.

The Capital.

Chambá, the capital, and the only town in the principality, has a population of 6,000. It stands on a plateau on the right bank of the Rávi, 18 miles east of the Hill Station of Dalhousie, and about 50 miles from Sháhpur, where the Rávi debouches on the plains.

Configuration.

In shape the State is more or less of a rough oblong, contracted towards the north. The greatest length, from south-west to north-east, is about 70 miles; and the greatest breadth, from south-east to north-west, about 50 miles. The average length may be put at 65 miles, and the average breadth at 50 miles. Within this area, are comprised a small portion of the Biás Valley; a section of the Rávi Valley, which is the Chambá Valley Proper; and a similar section of the Chenáb Valley, called Pángí and Chambá-Láhul. The territory is wholly mountainous, with altitudes ranging from 2,000 to 21,000 feet above sea level; the inhabited area reaching to 10,000 feet.

Mountain system. The Háthi Dhár.

Before describing the main ranges it will be convenient to refer briefly to a low range, called the Háthi Dhár, running to the south of the Dhaula Dhár and parallel to it, at a distance of 10 miles as the crow flies, or 20 miles by road. This range, of which the highest point is 5,256 feet, is really the inner ridge of the Siwalik area, and maintains an almost unbroken course from *taluka* Rihlu in Kángra to the Rávi. Near its eastern extremity a spur from the Dhaula Dhár joins it, almost at right angles, forming the boundary between Chambá and Rihlu, and the border line is continued along the crest of the Háthi Dhár to the left bank of the Rávi, separating Chambá from the Kángra and Gurdáspur Districts. To the west the Rávi forms the boundary between Chambá and Jammu.

Features of the Range.

The Háthí Dhár, like the other ranges, is steeper on its southern than on its northern flank. It is composed of sandstones and

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conglomerates of tertiary age; and being of such low altitude, is covered with dense undergrowth and forest, chiefly *Pinus longifolia* and dwarf oaks.

Three Snow Ranges.

In the Chambá State the Himálaya Mountains present three well-defined snowy ranges, which constitute the most striking orographical feature in the territory. These run more or less parallel to one another, from south-east to north-west; and from 30 to 40 miles apart. The first range—the one nearest the plains—is called the Outer Himálaya, or Dhaula Dhár, and in Kángra is generally spoken of as "the Chambá Range." It separates the basin of the Biás from that of the Rávi. The second range is the Mid-Himálaya, or Pángí Range, the Pír Panjál of geologists, forming the watershed between the Rávi and the Chenáb. The third is the Inner Himálaya or Zánskar Range, between the Chenáb and the Indus. These ranges are all in general continuity with the main Himálayan chains from the east, and are continued westward into Kashmír territory.

The Dhaula Dhár.

The Dhaula Dhár begins on the right bank of the Biás, and running north by west forms the boundary between Mandí and Kulú. At the point where it gives off the Bara Bangáhal Range to join the Mid-Himálaya, it makes a sudden bend to the westward, and first touches Chambá territory on the western border of *taluka* Bangáhal. From this point, for 36 miles, it forms the boundary between Kángra and the Chambá State. Opposite the western border of *taluka* Rihlu, the State boundary, which has followed the crest of the range, is deflected to the south as far as the eastern end of the Háthí Dhar, and from this point to the Rávi the Dhaula Dhár is wholly in State territory. It now gradually declines in height, finally ending on the left bank of the Rávi near Dalhousie; at its western extremity it is only from 5,000 to 8,000 feet in altitude. The Chatar Dhár, in Jammu territory, of which the Kund Kamlás peak, 14,241 feet, is a conspicuous object from Dalhousie, is geologically a continuation of the Dhaula Dhár.

Features of the Range.

For the greater part of its course in the State the Dhaula Dhár forms a lofty mountain barrier, with peaks from 14,000 to 17,000 feet, and the mean altitude is about 15,000 feet. The passes are 8,000 to 15,000 feet in height. Viewed from the south it stands out in clear and bold relief as it rises abruptly, and almost perpendicularly from behind the low ranges at its base, which it over-tops by 13,000 feet. The lower slopes are covered with forests of oak and pine; the sides are seamed with water-courses; while above all the lofty peaks rise in stern and rugged grandeur covered by wastes of snow, or shoot up in massive pinnacles of bare granite, too steep for the snow to rest on.

Towards the north the general contour of the range presents a marked and striking contrast. The mountain sides are much less precipitous, and the spurs splay off in long and gentle slopes,

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which decline gradually till they reach the Rávi. This abrupt and almost perpendicular drop on the southern flank, and the more gradual decline towards the north, is a general and prominent feature, more or less, of all the Himálayan ranges. Towards the western extremity of the Dhaula Dhár, where the height is so much diminished, the oaks and pines surmount the range, clothing it, especially on the northern slopes, with dense forests, interspersed with rhododendron trees in great profusion; displaying in early spring a wealth of blossom that is very pleasing to the eye.

Features of the Range.

The Dhaula Dhár is composed of gneissose granite, flanked on both sides by rocks of Silurian and Carboniferous age. The granite has a greyish appearance on exposure, and hence the name of the range, from the word *dhaula*, meaning grey.

The Pángí Range.

The Mid-Himálaya, or Pángi Range, is a direct continuation of the main Himálayan axis. After separating Kulu from Láhul and Spiti, it enters Chambá territory on the western border of Bara Bangáhal, and traverses the State, from south-east to north-west, for more than 60 miles. This range divides the territory into two large sections of unequal size, and severs these from each other to such an extent that even in summer there is comparatively little intercommunication; while for four or five months in winter the passes are blocked with snow, and all intercourse, for the time, is at an end. The northern or smaller section, called Pángí and Chambá-Láhul, is then completely isolated from the outer world. So forbidding was this snowy range regarded in former times, that every State official proceeding to Pángí on duty was granted a special allowance, under the head of "funeral expenses," as he was not expected to return. For the same reason, Pángí was formerly made use of as a place of banishment for criminals and political offenders.

Features of the Range.

This range forms a second mountain barrier with magnificent snowy peaks, some of which reach an altitude of 19,000 feet. The mean elevation cannot be less than 17,000 feet; and the passes range from 14,328 to 17,000 feet. The only position from which a panoramic view of the range can be obtained is from Dáyankund, at the western end of the Dhaula Dhár, near Dalhousie. Seen from this point, at a distance of 30 or 40 miles, it is a grand and imposing spectacle, though the effect is softened and impaired by distance and the intermediate ranges, many of which attain a high altitude. In this range also the southern flanks are abrupt and precipitous, while to the north, on the other hand, the spurs subside gradually to the Chandrábhága. After passing out of the State the range continues its course westward to join the *Pír Panjál Proper*, with which it is in unbroken line, except where it is pierced by the Chandrábhága at Kashtwár.

The Maní Mahes Range

At the point where the Pángí Range first touches State territory it gives off the Maní Mahes Range to the south, which

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divides Chambá from Bara Bangáhal as far as the Ráví; thence the boundary runs up to the summit of the Dhaula Dhár.

The Dágani Dhár.(1)

On the north-west border, where the Pángí Range leaves the territory, it gives off a branch range to the south-west, called Dágáni Dhár, which forms the boundary between Chambá and Bhadrawáh(2) in Jammu. At its western extremity this range is connected with the Chatar Dhár by a short ridge, in which are the Padarí and Chatar Dhár Passes. Orographically the Dágáni Dhár and Chatar Dhár are different sections of one continuous range, forming, with the Pángí Range, the watershed between the Ráví and the Chandrábhágá. The State boundary follows the crest of the Dágáni Dhár to a point west of the Padarí Pass, where it is deflected to a spur from the ridge mentioned above, along which it runs, in a southerly direction, as far as the old fort of Prithvijor. Thence the Rowa stream forms the boundary to its junction with the Siowa, and the latter to its junction with the Ráví; separating Chambá from Balor in Jammu. On the Trigonometrical Survey maps the boundary near the Padari Pass is shown as following the crest of the ridge and doubtless this was the original, as it is the natural boundary; but the line has now been thrown back into Chambá territory as far as Kundí Marál, a distance of six or seven miles from the Padarí Pass. The change probably took place at the time of the annexation of Bhadrawáh by Jammu. The Pángí Range and the Dáganí Dhár are composed of silurian rocks, chiefly schists, slates, and Blaini conglomerate.

The Zánskar Range.

The Inner Himálaya, or Zánskar Range, is the most direct continuation of the main Himálayan axis. After leaving the Sutlej it runs in a north-western direction, dividing Ladákh from Spití and Láhul. It then closes in the Chambá State for a short distance, along its northern border, separating Chambá-Láhul from Zánskar, and farther west forms the northern boundary of the Kashmír Valley.

Features of the Range.

This magnificent mountain chain is so masked by lofty ranges in front, that there is no point from which any considerable portion of it can be viewed. The mean altitude is about 18,000 feet, and some of the peaks rise to 20,000. The passes in Pángi and Pádar are 17,000 to 18,000 feet, and are thus higher than those of the Pángí Range, and are also more difficult owing to the size of the permanent glacier. Those in British-Láhul, on the other hand, are easy and practicable for laden animals. The range is chiefly composed of gneissose granite.

Spurs from Zánskar Range.

The boundary between Chambá-Láhul and British-Láhul is formed by a spur from the Zánskar Range, separating the Miyár and the Kádo Tokpo streams, and ending at the Tirot Nálá on the

(1) The names Chatar Dhár, Tundáh, Dágáni, and Saho apply to only a section of each range. They are here used generally for convenience of description.
(2) The Badrawár of the maps.

Chandrábhága; whence the line ascends to the crest of the Pángi Range. On the north-west border of Pángi a similar spur leaves the Zánskar Range near the source of the Danlong (Bhutna) Nálá, and, running to the south of that stream, carries the border to the head of the Ganaur Nálá, which, from this point to the Chandrábhágá, is the boundary between Pángí and Pádar. Thence the line rises to the crest of the Pángí Range to follow the Dáganí Dhár.

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The intervening valleys.

Having now outlined the principal ranges in the State, it remains to describe the intervening valleys.

The Biás Valley. Bhattíyat Wizárat.

The greater part of the tract between the Háthi Dhár and the Dhaula Dhár is in the Biás Valley, and, with the addition of a small portion of the lower Rávi Valley, forms the Bhattíyat *Wizárat*, which, in proportion to its size, is the most populous and fertile sub-division of the State. The southern section of this area, composed of sandstones and conglomerate, is an integral part of the Siwálik, and has the same physical and botanical features. Its vegetation is semi-tropical, and the bamboo, the *pípal*, and the mango flourish luxuriantly in close proximity to the fir, the barberry and the oak. Two crops are garnered in the year, the cereals chiefly grown being rice and maize, alternating with wheat and barley. The northern section contains the spurs from the main range, composed of silurian and carboniferous rocks, and, being more elevated than the other, is therefore more alpine in character. The cantonment of Bakloh is located near the line of contact of the sandstones with the older rocks.

The Rávi or Chambá Valley.

The region between the Dhaula Dhár and the Pángí Range constitutes the drainage area of the Rávi. It is occupied by the spurs of the high ranges, splaying off at all angles, and intermingling with one another in such a way that they lose all semblance of regularity or order. They are intersected by deep narrow valleys, in which flow the various streams that bring down their tribute to the Rávi. Of these the largest is the Siul, which drains the whole of the north-western portion of the Chambá Valley.

Division into three sections.

Examined more closely, this region is seen to be naturally divided into three fairly distinct sections, corresponding to three out of the five *Wizárats* of the State. This division is made by a spur from the Pángí Range, thrown off to the south about midway in its course through the territory, which soon bifurcates, one branch running to the south-east and the other to the south-west. The first is the Tundáh Range, which gradually declines, and finally ends on the Rávi opposite Chhatrárí, from whence the line of separation is continued, by the Chirchind Nálá, to the Dhaula Dhár; the other is the Saho Range, which comes to an end in the fork, at the junction of the Rávi and the Siul, the line being prolonged to the Dhaula Dhár by the Chíl and Kálátop Spur. The area embraced between these spurs is triangular in shape, with its

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Sadr Wizárat. Churáh Wizárat. Bráhmaur Wizárat.

base at the Dhaula Dhár, and forms the Chambá or Sadr *Wizárat*, in which is situated the capital of the State.

The portion to the north-west of the Saho Range includes the entire basin of the Siul, and is called the Churáh *Wizárat.*

The area to the south-east of the Tundáh Range comprises the Valley of the Ráví from below Bara Bangáhal, with its tributaries, the Budhil and the Tundáhen, as far down as the Chirchind Nálá, near Chhatrári. This is called the Bráhmaur *Wizárat*, and is the oldest portion of the State, containing the ancient capital. It is also called Gadderán, or the country of the Gaddis.

Bara Bangáhal.

Bara Bangáhal contains the head waters of the Ráví, and is, therefore, a part of the Ráví valley, but it never belonged to Chambá. It was formerly the northern province of a small Native State called Bangáhal, which was absorbed in Kulu and Mandí about A. D. 1700. The Bara Bangáhal Range separates it from Kulu.

General features of the Ráví Valley.

The Ráví or Chambá Valley, as a whole, is fairly open, and the means of communication are good. The scenery is of a picturesque and varied character, presenting many delightful contrasts. In the lower Valley, at an elevation of 3,000 feet and under, the vegetation is semi-tropical, the wild olive, pomegranate and fig mingling with the acacia, *shísham*, *pípal* and other trees found in the plains. Where they are open, the valleys are covered with rich verdure which extends up the mountain slopes, while interspersed are villages, each in the midst of its own cultivated area, lending an exceedingly pleasing appearance to the landscape. On the mountain slopes the fields are usually of small size, and are arranged in terraces, the lower border of each being formed by a rough wall to make the ground more level for ploughing. The villages, too, are diminutive, seldom containing more than a dozen houses In most parts of the Ráví Valley, under 7,000 feet, two crops are reaped. These are rice in the lower levels, with maize, wheat, barley and other cereals higher up. Above 7,000 feet only one crop, as a rule, is garnered. The mountain slopes, especially those with a northern aspect, are usually densely wooded; while those with a southern aspect are often quite bare, owing to their greater exposure to the sun. Under 6,000 feet the trees most commonly found are *Pinus longifolia*, oak, holly, rhododendron and chesnut; at a greater elevation pines and cedars form extensive forests, and above these are birch and juniper The mountain sides, especially at high altitudes, are carpeted with flowers of every hue, which come out in great profusion as the snow melts and disappears. Towering over all are mighty pinnacles of rock, rearing themselves to an altitude of 19,000 feet, with vast fields of glacier and untrodden snow. This, in general outline, is what the region is like in spring,

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General features of the Rávi Valley.

and all through the summer, the snow line gradually retreating higher, till in July and August peaks of 15,000 feet become quite bare. On the Pángí Range the permanent snow line stands at about 15,000 feet on the southern side, and 14,000 feet on the northern. New snow begins to fall on the higher ranges in September, and during the remaining months of the year the snow line steadily descends till, in December, January, and February, snow may fall in the valleys, 2,500 feet above sea level. In the capital, with an elevation of 3,000 feet, it is rare for a winter to pass without several falls. In the upper valleys snow lies very deep, and in the Bráhmaur *Wizárat*, it is customary for most of the villagers to migrate to the lower valleys for the winter, some coming to the capital, and others going to Kángra. This custom is not found in any other part of the State. It is probably of ancient origin, and the people speak of going to 'Jándar,' as they call the country to the south of the Dhaula Dhár. This migration takes place in November, and the return journey in April or May. Some members of the village community remain at home, by pre-arrangement, to tend the cattle and look after the property, but the villages in Bráhmaur *Wizárat* are almost deserted during winter.

Pángí Chambá-Láhul.

The region between the Pángí and Zánskar Ranges is somewhat of an irregular square, each side of which is about 35 miles. It comprises the Valley of the Chandrabhága through nearly 80 miles of its course, from the Tirot Nálá in British Láhul, to the Ganaur or Sansári Nálá, separating Pángí from Pádar in Jammú. This area forms the fifth *Wizárat* of the State. It is in many respects very different from the Rávi Valley. The Chandrábhága, throughout the whole of its course in the territory, flows at a higher level than the Rávi, being 9,000 feet above the sea at Tirot, and nearly 7,000 feet where it enters Pádar.

Division into two parts.

This region is divided into two parts, of nearly equal size, by a lofty spur from the Zánskar Range, called Gurdhár, with peaks of 21,000 feet, the highest in the State, running in a south-westerly direction between the Saichu and Miyár Nálás, and ending opposite Tindí. The north-western portion, from Raulí(1) to the Ganaur Nálá, is Pángí; and the south eastern, from Raulí to Tirot, is Chambá-Láhul.

Pángí.

Pángí is unique in its grandeur and beauty: in this respect far surpassing any other portion of the State. The scenery is sublime and imposing, and Nature appears in her wildest and grandest moods. Everything is on a stupendous scale. The great river rolls along in a deep and narrow gorge, lashing itself into fury against the adamantine cliffs that confine it. Precipices spring from the brink, in places almost perpendicular, to a height of one

(1) Raulí is an uninhabited grassy slope about halfway between Shor (Saor) and Tindí; not marked on the map.

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Pángí.

or two thousand feet: on the lower ranges are grassy slopes of rich pasture with dense forests of pine and cedar, while high over all, the stern and majestic mountains, piled on one another, attain an altitude of 18,000 to 21,000 feet, rising far beyond the line of eternal snow. But all is not sublimity and grandeur. Every few miles the traveller reaches fairly open nooks of surpassing beauty, which may have been small lakes in some by-gone age, while the river was cutting its way through a rocky barrier in front. There the villages are chiefly to be found. These are few in number, and of small size, for the country is sparsely inhabited. The roads are just what one might expect in such a region, narrow and dangerous, so narrow indeed, that in some places there is barely room for two people to pass each other; in other parts the precipice affords no space for a road, which has to be carried along the face of the cliff, supported on iron bars fixed horizontally into the rock. Elsewhere the path crosses from ledge to ledge by means of *trangaris*, or narrow wooden bridges of a primitive and insecure kind, sometimes at a giddy height above the torrent. There are several beautiful side valleys in Pangi of which the principal are the Saichu, Parmaur, Hunán, and Surál Nálás, all leading up to the Zánskar Range. Though narrow where they join the main valley they are fairly open higher up—and contain a considerable number of villages. Those near the head of each *nálá* are occupied by Tibetans, called Bhot, and for this reason are called 'Bhotauri.'

Winter conditions.

The winter season in Pángí and Láhul is very severe. Snow may begin to fall in the lower parts of the valley as early as October, but it does not lie permanently till December. From that time till March or April the whole valley is deep under snow, and communication with the outer world, and even between the various centres of population, is completely suspended. During these months the people are, for the most part, confined to their houses, but they move about when the snow has hardened under foot, and the weather is favourable. They employ themselves chiefly in rope-making and other occupations which can be carried on indoors. Food provision for the winter months has, of course, to be made beforehand, both for themselves and their cattle. When spring sets in they scatter earth over the remaining heaps of snow to melt them, and clear the ground for ploughing and sowing.

Crops.

The crops grown in Pángí are chiefly wheat and barley with *phulan*, *bres*, *elo* and *masar*. There is as a rule only one harvest in the year, though in places two are reaped. The wheat and barley crops are sown late in the autumn, and are reaped in the following June or July, after which a crop of *phulan* or *bres* may be sown, and reaped in October.

Pastures.

The pastures of Pángí are considered to be very rich, especially those on the higher mountain slopes. Each village usually has its own *adwárí*, or summer pasture, in these uplands, where all the sheep

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Pastures.

and cattle are taken in the early summer, and kept till late in the autumn. Many other pasture-grounds, called *gáhar*, are let out every year by the State to shepherds from the Rávi Valley, who cross the Pángí Range in great numbers, with their flocks, in order to spend a month or six weeks in these rich uplands. They usually arrive in July, and return in September into the Rávi Valley. Thence they move by easy stages over the Dhaula Dhár into the Siwáliks, and as far as the edge of the plains, arriving there in November and December. The return journey is begun in February.

Chambá-Láhul.

Chambá-*Láhul* is the lower half of the province of that name, the upper half being British territory, having previously formed a part of the Kingdom of Kúlú. This division into two parts probably took place about A. D. 1680. The physical features are similar to those of Pángí, except that, while the lower portion of Láhul is narrow and precipitous, the upper portion is wide and open. The mountain slopes are also much less densely wooded, owing to a more scanty rainfall, and to Láhul, as a whole, being at a higher altitude. The forests are chiefly composed of pines and pencil cedar and are generally confined to the northern slopes of the Pángí Range. The prinicipal side valley is the Miyár Nálá, which though very narrow at its mouth is quite open further up, and is chiefly inhabited by Tibetans.

Crops.

The cereals grown in Láhul are chiefly wheat and barley with *phulan*, *bres* and *elo*, and the land yields only one crop in the year.

Pastures

The pastures in the higher mountains are considered very rich and nutritious, and numerous *gáhars* are visited by shepherds with their flocks.

The high passes.

In the hills, the landscape is always interesting and there is endless variety to charm the eye, but nothing on the ordinary stages can compare in beauty and grandeur with the high passes. A general description applies more or less to all of them, the Pángí Range being referred to. Beginning the ascent from the last village, at 7,000 feet, the road rises through forest, or up a long and narrow ravine, or it may be over steep grassy slopes. The tree line is reached at 11,500 feet, and then the forest ends, and the traveller emerges on the mountain side. Here he will pass the night at an elevation of 12,000 feet. Above him tower the massive rocky pinnacles of the high range with their drapery of snow, while glaciers fill the hollows between them. Below, the hills and valleys of the lower ranges, through which he has come, stretch far into the distance, till the horizon of vision is limited by the Dhaula Dhár, 30 or 40 miles away. The mountain slopes around him, too, are simply fascinating in the rich expanse of floral verdure which they present. Though bare as regards trees, the ground is carpeted with flowers of every hue, reminding

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one of a beautiful meadow in England in early summer. The resemblance is all the more striking, as at that altitude the flora is essentially that of a cold temperate climate. The profusion of this floral display diminishes with the increase of altitude, but many beautiful species are found almost up to the summit of the passes, where the rocks are free from snow. The second day's ascent is steep and trying for it is over snow and at an altitude which causes oppression of breathing and exhaustion. By and by, the traveller reaches the higher snow slopes, with the great pinnacles in close proximity, and is now on the permanent glacier. The scene is awe-inspiring. No sound disturbs the stillness, except that of the falling rock and avalanche. The coolies even are silent till they reach the top, for Bhagvati, the presiding deity, disapproves of any noise within her domain. After great toil the summit is gained at 14,000 to 17,000 feet, and a panorama, in its beauty and grandeur far surpassing any possible conception, lies before him. So extensive is the prospect from some of the passes, that the vision reaches beyond the intervening ranges to the south, and, on a clear day, even the great rivers of the plains may be seen at a distance of 100 miles glistening in the sunshine. Towards the north, on the other hand, the outlook is limited and, except on the Cheni, Marhú and Dráti Passes, there is little to be seen but the snowy peaks in the immediate vicinity. From the passes named, however, a more or less extensive view is obtained of the Chandrá-bhága Valley. The descent on the northern side is more gradual and less interesting than the ascent, but it, too, has its own special features. The snow slopes in early summer are very conducive to a mode of progression, in many places more rapid than safe. Here, too, the vegetation has its own peculiar charm, though the floral display is scanty and poor in comparison with that which has been left behind. At 11,000 feet the tree line is again reached, and the road then descends rapidly to the Chandrábhága Valley. Later in the summer, and before winter has set in, most of the passes in the Pángi Range are almost entirely clear of snow, and crossing them is then comparatively easy, and free from much of the discomfort that is unavoidable at an earlier part of the season. The floral display, if not so fresh in its bloom, is still exceedingly rich and pleasing, and adds greatly to the delights of the journey.

Passes in the Zánskar Range.

The passes in the Zánskar Range have special features of their own. Being higher than those of the Pángi Range, the permanent glacier is larger and the scenery grander; but the outlook is limited, being confined to the peaks near the pass. The flora on the southern slopes is exceedingly beautiful, though, owing to a scanty rainfall and more arctic conditions, it is not so luxuriant as on the outer ranges.

Passes in the Dhaula Dhár.

In the Dhaula Dhár most of the passes are clear of snow in summer: extensive views are obtained of the Siwáliks in one direction and the inner mountains in the other.

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Physical Aspects.
River system.
Tributaries of the Biás.

The portion of the State to the south of the Dhaula Dhár is, as already stated, within the basin of the Biás, and is drained by two small tributaries of that river, the Chakki and the Dairh. These streams take their rise in the Dhaula Dhár, the Chakkí to the east of the Chuárí Pass, and the Dairh near the Rihlu border, and, flowing south, pierce the Háthí Dhár to make their way through the Siwáliks to the Biás. They are only mountain torrents containing little water, unless after heavy rain or in the rainy season, when they may be impassable for days. Such floods come down very suddenly, and the rivulet of the morning may be a rushing torrent before evening sets in.

The Rávi.

The Rávi is pre-eminently the river of the Chambá State, and with its tributaries, drains the whole of the Chambá Valley Proper, between the Dhaula Dhár and the Pángí Range. The name 'Rávi' is identical with 'Irráwati,' and in its upper reaches the river is generally called Rauti or Irauti. It takes its rise in the Mid-Himálaya and Bara Bangáhal Ranges, the latter range separating it from the Biás in Upper Kulu. The main source is thus in Bara Bangáhal, and it is already a stream of considerable size when it enters Chambá territory. It flows, in a north-westerly direction, through the *iláqas* of Bára Banso, Trehta and Chanota to Ulánsa, where it is joined by two large tributaries, the Budhil and the Tundáhen. Thereafter the Rávi flows on, with augmented force and volume, through a narrow gorge to Chhatrárí. Below this point the valley is a little more open, and after passing Piúr, Rákh, and Mahla, the river trends to the north, and approaches Chambá, which is picturesquely situated on its right bank. Here it receives the Saho or Sál from the Saho Range, and the town stands on a plateau near the junction of the two rivers. The valley is fairly open for some miles above and below the capital, but at Rájnagar it again becomes narrow. Here the river trends to the west, and soon afterwards is joined by the Siul, its largest tributary. Still flowing westward, it touches Jammu territory at the point where the Siowa stream, forming the boundary, falls into it from the north. It then bends to the south-west, and, skirting the terminal spurs of the Dhaula Dhár, separates Chambá from Jammu, and finally leaves the State at Kerí, to debouch on the plains at Sháhpur. From Sindhára to Sháhpur, a distance of 25 miles, the Rávi is navigable in spring and autumn for a *khatnau*, or bed-raft. This is a light *chárpaí* resting on and lashed to two *dreins*, or inflated skins, and on it the traveller sits, while it is piloted by two men swimming alongside. The journey can be accomplished in 7 hours and is practicable only when the river is fairly low, and the water not too cold for the men. During the winter months the Rávi is usually very low, and the water clear and transparent. It can then be forded in some places near Chambá by horses and men. With the approach of summer the snow on the high ranges begins to melt, while the colour of the

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water changes to a muddy brown, and the volume rapidly increases. The maximum is reached in the rainy season, when floods of a destructive character are not uncommon. The banks being steep harm is seldom done to cultivation, but the bridges are often carried away, causing heavy loss. From the end of September the Rávi assumes its usual winter appearance.

Fishing.

There is fair fishing from Chambá downwards, and the *mahásir* is often caught.

Crossings.

The Rávi is crossed in its upper reaches by a permanent *trangarí* at Chanair, and a temporary *trangarí* at Tiárí, which is replaced by a *jhúla*, or twig bridge, on the rise of the river at the beginning of the rains. There are good wooden cantilever bridges at Guròla, Churí, and Bagga; and a wire suspension bridge at Mahla. A handsome iron suspension bridge spans the river at Chambá, erected in A. D. 1895 at a cost of Rs. 80,000. There is also a wire suspension bridge at Chaurah, north of Dalhousie; a *jhúla* at Piur, and a *gurúru* at Seru and also at Hat, below the junction of the Siowa. During winter the crossing may be made on *dreins*, or inflated skins, at several places below Chambá, where the current is smooth, and the banks are flat. Such places are not numerous, as the Rávi is a tumultuous river with a rocky channel, which makes crossing dangerous.

Tributaries on the left bank.

In its course from Bara Bangáhal to Chambá, the Rávi is joined on the left bank by a stream from each of the passes in the Dhaula Dhár. Those are all of small size, and the only one deserving special mention is the Chirchind Nálá, near Chhatrári, which forms the boundary of the Bráhmaur *Wizárat*.

Tributaries on the right bank.

The tributaries on the right bank are larger and more important. Chief among them are the Budhil and the Tundáhen. The Budhil takes its rise on the slopes of the Mid-Himálaya near the Kukti Pass, and at Harser it receives, on its left bank, the small stream from the sacred lake of Mani Mahes, situated beneath the Kailás peak at an elevation of 13,000 feet. Ten miles lower it passes Bráhmaur, and soon afterwards mingles its waters with the Rávi at Ulánsa. It is about 40 miles in length. The Tundáhen rises at the Kálichu Pass, in the Mid-Himálaya, and flowing through the Tundáh Valley, which is fairly open, joins the Rávi a little lower down than the Budhil. It, too, is about 40 miles in length. Next in order is the Beljedí, joining above Chúrí, and the Saho or Sál from the Saho Range, which meets the Rávi at Chambá, after a course of about 15 miles.

The Siul.

The Siul is the largest tributary of the Rávi, and brings down the entire drainage of the north-western portion of the Chambá Valley. Rising on the top of the Padari Pass, it flows south-east through a narrow ravine, to a point opposite Himgari where it makes a curve round the end of a long ridge, and flows on, at an acute angle to its original course, to join the Rávi at Teleru

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near Balai. Where this bend occurs it receives a stream of its own size, bringing down the waters of the Alwás, Baira, Tissa and Chánjú Nálás; all of which rise in the Pángí Range; and of the Barnota Nálá from the Dáganí Dhár. The Siul is crossed by wooden bridges at Langéra, Bhent, Bhándal, Kalor, Salor and Kothi, and by a *gururu* at Palai in Triud. Bridges.

Each of the tributaries of the Rávi and the Siul receives many accessions in its course and forms the main artery of a separate drainage-area.

The Chandrábhága.

The Chandrábhága is the name by which the Chenáb is known in the hills. It rises near the top of the Bárá Lácha Pass in British Láhul, by two heads, the Chandra and Bhága. These unite at Tándí and form one river of great size and volume, which flows immediately to the north of the Mid-Himálaya and parallel to it. At Tirot it enters Chambá-Láhul and pursues a westerly course to Tindí, after which it turns to the north. The river valley is open to Margráon: below this point it contracts to a narrow gorge, with precipitous cliffs, as far as Tindi, where there is an open expanse on the left bank for several miles. From Tindí to Shor, 17 miles, is wild and rugged. At Shor and Purthí there are villages on the right bank, and the valley again becomes narrow as far as Mindhal and Sauch. From this point it is more open, and the river flows on in a north-westerly direction, through picturesque scenery, past Kilár and Darwas, to the Ganaur or Sansárí Nála, where it leaves the territory. Thence it continues its course through Pádar, Kashtwár and the outer hills in Jammu territory, to debouch on the plains at Aknúr.

Snow-bridges and floods.

The waters of the Chandrabhága are of a grey colour all the summer, owing to the melting snow from its numerous sources in the snowy ranges. The volume is so great and the current so deep that it cannot be forded in any part of its course; it is also full of whirlpools, and under-currents. In the depth of winter avalanches fill up the narrow parts of the river gorge to such a degree that the villagers can cross on this snow-bridge from one side to the other. Sometimes in spring a great volume of water presses on this immense mass of snow, which, under the influence of the increasing heat, suddenly gives way, with disastrous consequences to any bridges that have not been erected at a safe elevation above high water. A similar disaster may occur in summer from the partial or complete blocking of the current by a landslip, which may suddenly yield to the great volume of water above it. There are said to be no fish in the river in any part of its course in State territory, the water being too cold.

Gold washing.

Gold in small quantities is found in the Chandrábhága, and gold-washing, on a small scale, is carried on at some places in State territory, as well as in British-Láhul.

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Physical Aspects.
Bridges.

The bridges are on the usual cantilever principle, and are found at Triloknáth, Silgráon, Púrthi, Mindhal and Kilár, with *jhúlas* at Tindí and Shor.

Tributaries on right bank.

On its right bank the Chandrábhága is joined by several streams from the Zánskar Range and its branches. The most important of these is the Miyár Nálá, which takes its rise from a large glacier, and flows through an open valley for 40 or 50 miles, meeting the Chandrábhága at Udaipur. Next in size is the Saichu Nálá, joining the main river at Sauch. Lower down are the Parmaur, Hunán, and Surál streams, and finally the Ganaur or Sansárí Nálá, forming the boundary.

Tributaries on left bank.

On the left bank the Chandrábhága receives a small icestream from each of the snowy passes in the Pángí Range. The chief of these are the Chobia and Kalicho streams at Triloknáth; the Harser, Drátí and Marhu streams near Tindí; and the Cheni and Sách streams near Mindhal and Kilár.

The jhula.

Jhulas or swing bridges are very common in the State, both in the Chambá and Pángí Valleys, and a description of one of them will be interesting. They are usually made of the flexible twigs of the willow, or any other similar tree, whose slender branches can be twisted into a rope. Of these three strong cables are made, varying in length according to the breadth of the river where it is to be spanned. One of these cables is for walking on and is placed lowest, while the other two are at a slightly higher level, one on each side, for the hands to clutch. They are fixed on each bank to a stout wooden beam laid at right angles, and weighted down with stones. The cable for stepping on is composed of four or five small ropes, laid flat with each other, and tied together at short intervals by twig bands, to make it easy and safe for the foot to rest on. This cable is suspended on a level with the river banks. The other two cables are made of small ropes twisted round each other, and, after leaving the beam to which they are fixed, rise to cross a wooden fork which raises them to a higher level than the first cable. They thus form strong-hand rails to give confidence as well as support. Slender twig ropes pass from one side-cable under the foot-cable to the other side-cable, at intervals of about a yard. As the side-cables have a tendency to come together in the middle, a piece of wood is fixed between them to keep them apart, and the crossing of this obstacle is a great difficulty to a beginner in mountain travel. These *jhúlas* are sometimes as much as 30 or 40 yards in length, and high above the torrent; and crossing them needs a steady head and great care. They are renewed every third year at the utmost, and in most places every year; this work requiring the services of 40 men for a week. Accidents may happen from the *jhúla* being allowed to remain too long unrenewed; or from too many people crowding on it at once. A sad accident occurred a few years ago in the Upper Rávi Valley from

(1) Several of these *nálás* have two names, thus the Surál Nálá is also alled Lujár Nálá.

crowding, in which many lives were lost. Not more than two, or three, should attempt to cross a *jhúla* at the same time.

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The gurúrú.

The *gurúrú* is another kind of swing bridge in frequent use, and consists of a strong rope of many strands suspended across the river, and fixed at each end in the same way as the *jhúla*. From this hangs a coil of rope, attached to a wooden ring which slides along the main rope. To this ring are fixed drag-ropes from each side of the river, and the traveller being seated in the coil is hauled across through mid-air by men on the bank. The sensation of crossing is not a pleasant one, and occasionally an awkward accident happens, such as the breaking of the drag-rope when the passenger is half way across. This kind of swing bridge is called a *gurúrú* in the Chambá State, but is named differently in other parts of the hills.

The trangaí.

The *trangarí* has already been referred to, and is in very common use in the hills. Two beams are laid from bank to bank, parallel to each other, and about two feet apart. On these are placed pieces of wood cross-wise, which may or may not be lashed to the beams. There are no railings, and, if the *trangarí* is at some height above the torrent, the crossing is often a matter of difficulty.

Lakes.

There are in the State a few mountain tarns, such as those of Khajiár and Mani Mahes: but no lakes of any size.

GEOLOGY.(1) Tertiary sandstones and conglomerates.

The structural features of the Chambá State fall into line with the geological characters of the north-west Himálayas. Its leading features are the same, whilst local details vary from point to point. Along the southern margin of the mountain region we find the Lower Siwálik, or Náhan sandstones, and the Upper Siwálik conglomerate, in contact with the old Himálayan rocks, the line of junction between them being a reversed fault, the older Himálayan rocks thus appearing above the Tertiary beds. Although the line of junction is a fault, the line also indicates the original limits of deposition of the Tertiary beds, they having been deposited against the Himálayan rocks, which formed a rising area during the deposition of the Tertiary sediments.

In contact with trap.

Along the southern margin, in the Dalhousie area, the Himálayan rocks in contact with the Tertiary zone are altered lavas to be presently described. The Tertiary beds in contact with the volcanic series usually belong to the Náhan or Lower Siwálik series, but in the Chuári (Chaohari) section, the Siwálik conglomerates are directly in contact with the Trap, the lower Náhan beds having been probably cut out by the fault above referred to. The dip of the Náhan beds in contact with the trap is perpendicular, or nearly so. To the east of Samáot in the Chuári-Sihunta section, where the trap dies out, the Tertiary conglomerat are in contact with the Carbo-Triassic limestone series.

(1) By the late Lieut.-General C. A. McMAHON, F.R.S., F.G.S., *Commissioner of Lahore.*

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Physical Aspects.
The Volcanic series.

The trap rocks are in contact with the Tertiary series on the northern side of the main boundary fault, and attain their greatest thickness between Kandi and Nigáli, the latter being four miles to the east of the river Rávi. The band rapidly narrows after it crosses the river at Kairi, and bending round to the west, is last seen in the bed of a stream that flows into the Rávi at Kairi, and forms the boundary between the Kashmir and the Chambá States. From Chambi the outcrop strikes in a south-east direction, but in a somewhat waving line, passes below the Mamúl dâk-bungalow to about four miles to the south of Chuári, and onwards till it dies out between Samáot and Sihunta.

Weathering of the trap.

The trap is a compact rock of greenish-grey colour on its fractured surface, with occasional purplish patches in it. It usually weathers from a light-brown to a rusty-brown colour, but sometimes it varies from sage-green to a purplish neutral tint. The sage-green variety scarcely weathers at all. Amygdules abound near the upper and lower boundaries of the rock, and are occasionally to be seen in the more central portions. There are four varieties of these amygdules, white, red, and white with red borders, and green centres with red borders, the two first mentioned being the most common. The rock gives no surface indication of bedding. The specific gravity of these lavas ranges from 2·76 to 2·87, their average being 2·83.

Microscopic appearances.

The microscopic examination of numerous thin slices of these rocks shows that they are true lavas which were poured out on the surface of the earth. They consist of crystals of augite and triclinic felspar which mutually interpenetrate and show that they crystallized simultaneously, embedded in what appears to have been a glassy base. The rocks are all highly altered: none of the augite is fresh, and the felspar prisms are more or less kaolinised. The base or groundmass has been highly altered by aqueous or hydro-thermal agencies, and converted into numerous secondary products, among which may be mentioned epidote, chlorite, serpentinous matter and leucoxene. The felspars are often frayed at the ends and sometimes of feathery structure, indicating rapid cooling. Judging from the extensive alteration which these rocks have sustained throughout their outcrop, I conclude that they must be of considerable age, the microscopical features thus supporting the stratigraphical evidence on this point. The amygdules seen in these rocks contain zeolites and quartz, the latter containing numerous liquid inclusions with movable bubbles. I class these rocks as altered basalts, but some of them may be regarded as altered andesites. No trace of olivine is now to be found in them, but in rocks so highly altered this fact is not remarkable.

The Carbo-Triassic series.

In latter years the term Carbo-Triassic has been found to be a convenient one for a thick conformable series of limestones and intercalated slates, which are abundantly met with in the Himálayas, but which, being generally unfossiliferous, it is almost impossible

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to decide to which portion of the series any particular outcrop should be relegated, and I propose to retain this term for the various outcrops of this series found in the Chamba area.

Thickness of the series.

In the Dalhousie neighbourhood the rock in contact with the volcanic series south of Dáyankund is a quartzite, for the most part of white colour, which appears to correspond with the quartzite seen in the Simla region at the base of the Krol series, and at the base of the Kiol series in Kashmír. Then follows a thick outcrop of the Carbo-Triassic series, consisting of slates and limestones, the latter being in bands of from 200 to 250 feet thick, composed of beds only about two inches in thickness.

Colour of the limestones.

These limestones are dark-blue in colour and are indistinguishable from the Krol series of the Simla area, and correspond closely with Mr. Lydekker's description of the Kiol series in Kashmír. Blue slates are intercalated between the limestone bands.

Extension eastward.

The outcrop of the Carbo-Triassic series extends in a south-east direction, from the Ráví area to the neighbourhood of Sihunta, where it dwindles in width to a band of between 50 and 60 yards in the latter locality. The trap there also disappears and the Siwaliks are in contact with the Carbo-Triassic series.

Colour of the slates.

The slates along the eastern, and occasionally along the western margin of the Carbo-Triassic outcrop under description, are dark in colour, and disintegrate under the influence of water to black shales that remind one of the black "crush rock" of Mr. Medlicott's infra-Krol series of the Simla area. One also finds sometimes in the Dalhousie area pale-blue to bluish-white wafery shales, the iron in which oxidizes on exposure to various shades of red, yellow and brown, similar in appearance to the wafery slates seen in the Simla area at Solon. These probably represent Mr. Lydekker's "polychroic slates" of Kashmír.

Dip of the slates.

The blue slates dip first W., then perpendicular, and finally return to an E. or E. 11° S. dip. The black slates dip from S. S. E. to S. E. 11° E.

Gneissose-granite. Outer band.

Proceeding northwards the rocks of the Carbo-Triassic series are succeeded by a band of gneissose-granite, the dip of which varies from about E. 11° S. to S. E.

Its position and thickness

It is sometimes in contact with a black slate alluded to above, and sometimes in direct contact with the limestones themselves. It forms a continuous outcrop ranging from 400 to 500 feet in thickness. From the ridge above Banátu (trans-Rávi), where it is seen stretching away in the direction of Mandoh, its thickness remains steady, and it is well seen on the new cart road south of Duniára, and on the ridge between Buliára and Kailu. It then thins considerably and the outcrop on the bridle road north-east of Tula might easily be overlooked. On the eastern side of the ridge, however, it crops up in a very prominent way on the old, and now

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abandoned road running up to Naina Khad. It is seen well at Hubár (Ubaur) and about a mile south of Chuári, where it has regained its normal thickness.

Aspect of the rock.

I saw no trace of it on the road to Sihunta, though the road traverses all the rock series from the Siwaliks upwards. The gneissose-granite of the outer band is a rock of decidedly gneissose aspect. Most hand-specimens would be classed as streaky gneisses: others are more granitic in structure, and some are porphyritic granitoid gneisses.

Microscopic appearances.

When examined under the microscope the rock is seen to be composed of quartz, felspar, biotite and muscovite, and the quartz generally predominates over the felspar, though hand-specimens might be found in which the reverse is the case. Orthoclase, including microcline, largely predominates over triclinic felspar. The quartz exhibits micro-tesselated structure, the minute grains showing a tendency to hexagonal shape. Crypto-crystalline mica occurs in all specimens. It is drawn out into strings, as is also leucoxene and ferrite, and accentuates the appearance of fluxion-structure presented by thin slices under the microscope. Magnetite, ferrite and garnets are present in all specimens, and schorl occurs in some of them. Liquid cavities with movable bubbles are of common occurrence in the rock, and are found not only in the quartz, but also in the felspar, garnet, schorl and muscovite. This fact indicates that the granite, prior to its consolidation, was in a high state of aqueo-igneous fusion, and contained a large amount of water. The rock gives evidence of having been subjected to considerable strain, which shows itself in the crumpling of leaves of mica, the bending of the twinning planes, and fracture of felspar crystals. Further remarks on the gneissose-granite will be made when I come to speak of the other outcrops.

The Silurian series.

Between the outer band of gneissose-granite, and the main outcrop of the granite at Dáyankund, there intervenes an ascending series of mica-schists, fine-grained arenaceous rocks and slates, some of which, near Dalhousie, form good roofing slates, and closely resemble the slates of the Simla area.

Contact metamorphism.

The lower beds of this series were probably metamorphosed to some extent before the eruption of the granite, but there can be no doubt that the whole of these beds have been greatly altered by the contact-metamorphism due to the granite.

Intrusion of the granite.

The principal contact minerals contained in these beds are mica, both dark and silvery, schorl, magnetite, garnets, cordierite, and needles and crystals of rutile: the beds in contact with the granite especially contain minerals common in the granite itself, such as biotite, muscovite, crypto-crystalline mica and garnets. At first sight this section would suggest the idea that the outer band of gneissose-granite is a conformable continuation of the mica-schists above it. But after a careful study of thin slices of numerous

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Intrusion of the granite.

specimens of the rocks, between Dalhousie and Banikhet, I could find no means of differentiating the outer band of granite from the inner Dalhousie band, and was forced to the conclusion that the former was injected in a partially consolidated condition between the walls of a fault; and owed its streaky and platey appearance to the great pressure exercised upon it whilst in a partially consolidated condition.

Gneissose-granite. Inner band.

The slate series which, as said above, bears abundant marks of contact-metamorphism, has been intruded into by a mass of granite which, towards the east of our area, is about eleven miles in width. Between Dalhousie and Chamba the outcrop is 6½ miles wide. It rapidly narrows in its north-western extension from Dalhousie as the Rávi is approached, and where that river is crossed by it, it has become reduced to a band of 250 feet in thickness, and a little further to the west the outcrop actually visible on the hill-side is only 100 feet in width. Further to the westward, however, it gradually expands again, and when it crosses the Chamba boundary it has attained a width of at least 500 feet.

Structure of the rock.

The gneissose-granite is almost always decidedly porphyritic, though it occasionally passes into a fine-grained, non-porphyritic rock. The matrix is usually a granite of moderately large grains (never coarse), but occasionally it becomes so extremely fine-grained that the rock assumes, to the unaided eye, the appearance of a felspar-porphyry. In the perfectly granitic varieties the porphyritic crystals of felspar, which sometimes attain a length of from 3 to 3½ inches, orient in all directions, and present sharply rectangular forms.

Foliation.

From the porphyritic-granitic and non-porphyritic-granitic varieties, the rock passes by gradual transitions into a more or less foliated granite. The passage from one variety to the other is often apparently capricious; but even in the most perfect granitic masses a tendency towards foliation may sometimes be observed.

Speaking generally the granite of the inner outcrop is foliated along both margins, and the foliation becomes intense where the band contracts on the north side of the river Rávi to a width of 250 feet. At this point it passes, on its western margin, into what, from its microscopic aspect, would be called a mica-schist.

Evidence of igneous origin

This granite, which bears internal evidence when examined under the microscope of being an igneous rock, is an undoubted intruder into the sedimentary beds in which it appears. It not only caused abundant contact-metamorphism in them, but it sends off tongues, veins and dykes into these rocks. It has also, in its passage through the slates and schists, torn off and carried along with it large splintery fragments of these rocks.

Two magmas.

In the Chuári section, where the porphyritic-granite has along its margin been squeezed into and between the bedding of the schists, fragments of these rocks may be actually seen in the process

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Physical Aspects.

Two magmas.

of being broken off and floated away by the granite. Whether the porphyritic and non-porphyritic varieties of the granite represent mere phases of cooling, or whether they indicate a mixture of two magmas, may perhaps be open to question; but as in the Sihunta section the porphyritic variety is seen to be intrusive in the non-porphyritic fine-grained granite, the latter view seems the more probable.

Microscopic appearances.

Under the microscope the granite is found to be composed of orthoclase, oligoclase, microcline, quartz, biotite, muscovite, magnetite, ferrite, zircon, sphene, augite (one slice only), epidote and zoisite (in a few slices). In some localities biotite predominates, and in others muscovite. Magnetite, garnets and apatite are present as accessory minerals, and schorl is abundant in the granitic varieties. The presence of ilmenite may also be inferred from the occasional existence of leucoxene.

Evidence of strain and pressure.

Under the microscope the granite yields abundant evidence of strain, pressure and shear or traction. The twinning planes of the triclinic felspar are sometimes bent: felspars are frequently cracked or fractured, and occasionally the pieces are pushed over like books on a shelf, whilst crumpled mica may be seen which has been completely bent, and one end folded over on the other like a sheet of notepaper in an envelope.

Crypto-crystalline mica.

A prominent characteristic of every variety of the Dalhousie gneissose-granite, even the most granitic, is the presence of what I have called in my paper by the short term of crypto-crystalline mica. It is mostly a form of muscovite, though the imperfectly crystallized material of biotite is occasionally present in ropy masses. This crypto-crystalline mica varies from a pale-buff to a pale-grey colour, and it has a superficial resemblance to the base of some felsites and rhyolites. In its typical form, though its double refraction is strong, no definite crystals of mica can be made out: and the leaflets, under polarized light, melt into each other and exhibit no definite shape.

Microscopic appearances.

This crypto-crystalline mica passes into a micro-crystalline condition in which the leaflets, though of extreme microscopic size, have a distinct individuality of their own. It flows in wavy lines, and frequently embraces in its streams large crystals of muscovite, quartz-grains, and other minerals: thin slices of the rock under the microscope, owing to these wavy lines of crypto-crystalline mica, often show a pronounced fluxion-structure. Another characteristic of all specimens of the Dalhousie granite is the micro-tesselated structure of some of the quartz. It behaves very much as the crypto-crystalline mica; that is to say, in the foliated specimens it flows in streams round the larger minerals, fills the interstices between larger grains of quartz, and stops the cracks in felspars.

Cause of the foliation.

The view I take of the cause of the foliation observed in parts of the Dalhousie granite and its other structural peculiarities is that the eruption of the granite took place along a fault in the Silurian

CHAP. I. A.

Physical Aspects.

slates. The granite had partially consolidated before it was moved into place: large porphyritic crystals of felspar and numerous micas and quartz-grains had formed: the semi-plastic mass was subjected to enormous pressure: the mica was crumpled, the crystals of felspar were sometimes cracked and ruptured: and so much of the micaceous silicious materials as remained unconsolidated were forced into the rents made in the already formed materials. The final consolidation took place under conditions of continued strain.

Cause of the foliation.

Tangential pressure hypothesis.

The possibility that the foliation and other structural peculiarities seen in the Dalhousie granite were produced by tangential pressure and shearing, after the complete consolidation of the granite, has been carefully considered and rejected, and my reasons for discarding this hypothesis are briefly stated as follows:—

Reasons for discarding it.

1. The effect of comparatively soft rocks being crushed against a hard consolidated granite would have been felt in the sedimentary rocks rather than in the hard granite, whereas one finds the dark carbonaceous limestones and hypo-metamorphic "black slates", in contact with the outer band of intensely foliated and platey granite, show extremely little metamorphism.

The limestones are never more than sub-crystalline, and the carbonaceous material has not been converted into graphite. Moreover the idea that tangential pressure should be so great as to cause the formation of poly-synthetic quartz and crypto-crystalline mica throughout a solid mass of consolidated granite, ranging from six to eleven miles in width, passes belief.

2. The foliation observed in the intruded granite is not always visible along the margin of the rock in contact with the slates. In places the granite, though porphyritic, is granitic in structure and is not foliated. Had the foliation observable in the porphyritic granite been the result of the shearing of a solid rock, the granitic portions next the slates could not have escaped being affected by the movement, and the sharply rectangular porphyritic crystals of felspars, which orient in all directions, would have been drawn out into strings. The partial foliation, observed in portions of the rock, is obviously due to the uniformity in direction imposed on the flakes of mica, by pressure on an imperfectly consolidated, viscous rock.

3. The fact that the granite passes capriciously from a foliated to an unfoliated rock in parts away from the margin, and that long splinters of schists are met with half a mile or more from the margin of the sedimentary series, shows that the foliation observed in places cannot be due to the shearing of a consolidated rock. Had such shearing taken place the granite would have been uniformly foliated, and the embedded fragments of schist would have been ground down to wafers.

A glance at the photograph of a transverse section of one of these splinters, given at page 175, Vol. XVII, of the *Records, Geol.*

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Surv. Ind., representing its natural size, will show how impossible it is to entertain the idea that this portion of the granite has been sheared.

Reasons for discarding it.

4. As regards the micro-tesselar structure seen in some of the quartzes, I have shown, in a paper read before the Mineralogical Society (*Min. Mag.* Vol. VIII, p. 10), that this may also be produced by strain set up in a heated crystal by rapid cooling, under circumstances which put the suggestion of shearing completely out of court.

Results of analysis.

The following analyses of four specimens of the Dalhousie granite were kindly made for me by Mr. J. Hort Player, F.G.S. :—

THE GNEISSOSE-GRANITE OF DALHOUSIE, N.-W. HIMALAYAS.

	I.	II.	III.	IV.
Silica	71·8	71·9	73·5	74·9
Titanic Acid	...	tr.	tr.	...
Alumina	14·2	15·9	15·1	14·6
Ferric Oxide	2·1	·9	1·2	·7
Ferrous Oxide	1·9	1·3	·7	·6
Lime	·5	1·3	1·1	·5
Magnesia	·9	·6	·3	·1
Soda	1·7	2·8	·9	2·6
Potash	5·3	3·6	6·1	4·8
Loss by ignition	1·5	1·2	·9	·9
Total ...	99·9	99·5	99·8	99·7
Specific Gravity	2·620	2·708	2·625	2·619

I.—Outer band, Dhalog Ridge. II.—Upper Bakrota. III.—On the road to Chíl. IV.—Top of Dáyankund.

Beds on north of inner band.

The gneissose-granite ends in the Dalhousie-Chamba section near the village of Sách, and is succeeded on the descent to the town of Chamba by micaceous and quartzose schists, dipping north-east. These rocks gradually become slatey, and near Masrund pass into what are indistinguishable from typical "Simla slates." I have no hesitation in correlating them with that series. They remain unchanged in character down to the bed of the Siúl River, and for some distance along the course of that river towards the Rávi.

The Carbo-Triassic series

Passing onwards towards Tikri the slates give place to the Carbo-Triassic limestone series, north of the village of Sangeri. The limestone is in massive bands, made up for the most part of beds a few inches thick. Its colour is dark-blue and creamy. It continues with a steady north-east dip to a little beyond the river that flows down from the Rundhár station into the Siúl River, south of Kalail (Kalel), and crosses the Manjír ridge a short distance south of the village of Dhár. It begins to die out to the west of Dhár; the slatey micaceous beds intercalated with it become more

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prominent, and the bands of limestones become thinner and more earthy.

Crinoid stems.

On the ascent of the river going in the direction of Kalail, and some distance before the end of the limestone series is reached, a bed of dark-blue limestone occurs which abounds in crinoid stems, as first observed by Mr. Bridges Lee, then of the Calcutta Bar.

Character of the series.

The Carbo-Triassic series extends in a south-easterly direction, as indicated on the accompanying sketch-map, until it crosses the River Rávi near Chichi and Kulaus, as shown on the map. On the descent to the Rávi below Kani I noticed five outcrops of them, intercalated with slates, the first outcrop being about 300 yards in thickness. The limestones here are very earthy, and for the most part so slatey in appearance that the hammer and acid bottle had to be in constant use. A casual traveller might easily overlook these outcrops altogether.(1)

Blaini conglomerate.

Immediately in contact with the limestone series, in the Manjír-Kulail section, there follows on its northern margin a very thick band of conglomerate, which I unhesitatingly correlate with the Blaini conglomerate of the Simla area. The matrix of the conglomerate seen in this section is a slatey schistose rock, at times even foliated. It contains pebbles of white quartz of all shapes, and of various sizes up to nine inches in diameter. Some are well rounded and present sections of the size and shape of an egg; others are sub-angular to angular.

Its structure.

The white quartz pebbles are the most abundant, but the rock also contains pebbles of grey and blue quartzite and quartzite-sandstone, sub-angular to rounded, which weather various colours. As in the Simla area, so here, some of the blue quartzite pebbles contain thin, white quartz-veins that do not pass into the matrix, showing that the pebbles were metamorphosed and ground down into their present shape, before they found their resting place. The pebbles in some beds are very sparse; in others very abundant.

Synclinal flexure.

The conglomerate differs from that of the Simla area in having expanded to great thickness. A synclinal flexure, however, takes place in the centre of these beds, and it is possible that they may also be repeated by other flexures, the evidence of which has been obliterated, or by slates of a slightly lower horizon having been folded up with them.

Thickness of the outcrop.

In any case their real thickness must very greatly exceed that of corresponding beds in the Simla area. Dr. Stoliczka estimated the thickness of the Muth conglomerate in Spiti, which he correlated with the Blaini conglomerate, at from 500 to 600 feet. At the junction of the conglomerate with the limestone series, the latter

(1) After passing Barmaur the outcrop probably bends round towards the Chobia Pass to join the Pángi outcrop. The conglomerate and limestone are seen in the Chobia Nala, east of the village of Chobia.

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has suffered considerable contortion, and a bed of conglomerate has been, from this cause, folded up with the limestones.

Its extension westward.

As before stated, a synclinal fold takes place in the centre of the conglomerates, and a south-west dip then sets in. The beds terminate a little south of where the Siúl River doubles back round the Manjír ridge towards the Padri Pass. The western extension of the conglomerate has been traced towards Langera, to within half a mile of the top of the Padri Pass, leading over into Badrawár. The pass itself is capped with Simla slates.

Its extension eastward.

In its eastern extension the conglomerate passes in the direction of Chamba, cropping out between the villages of Baroar and Chambi, a little to the north of Chamba. Its futher outcrop to the east runs more or less with the river to Poulda and Kund, north-east of Chamba, beyond which I had no opportunity of tracing it along the line of the river.

Silurian schists.

The conglomerates are succeeded by rocks presenting an older facies, which last until near the top of the Sách Pass. These may generally be described as fine-grained quartz-schists, mica-schists, and slatey mica-schists, occasionally passing locally into micaceous slates. From here to near the top of the Sách Pass the rocks are all, I believe, of Silurian age.

Blaini conglomerate.

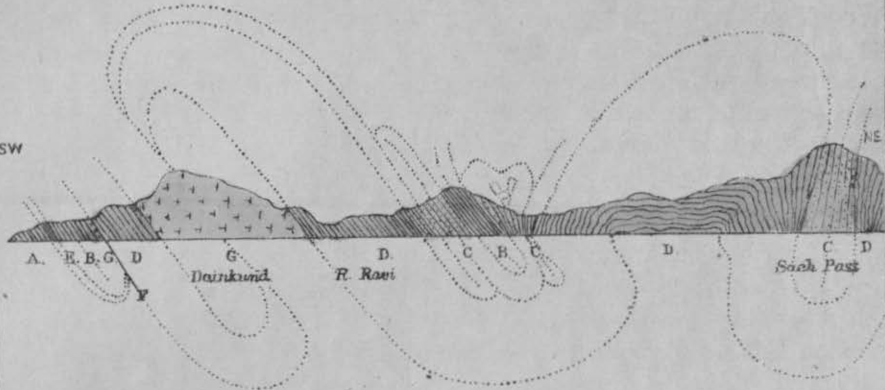
Close to the summit of the pass, which is 14,328 feet above the sea, the conglomerates again come in, and the dip, which had previously been very low and south-west, suddenly rises to perpendicular, and then underlies to the north-east. The anticlinal coincides with the very summit of the pass. The dip remains nearly perpendicular for some time, when a synclinal fold sets in on the north side of the pass, where the second small glacier is seen, on the map, to flow down from the north-west into the main ice stream. From this point the dip gradually flattens to a moderate south-west dip.

The rocks on the top of the pass are decidedly conglomeratic, but the included pebbles become more and more scarce the lower you descend, and the rocks pass into micaceous schists and fine-grained quartzites.

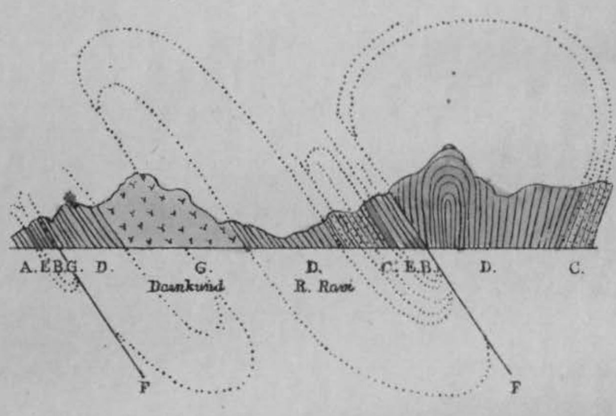
Its extension eastward

The eastern extension of the Silurian beds, the overlying conglomerate and associated thin beds of limestone have been traced by my friend, Dr. Hutchison, over the Chara and Cheni (Chaia) Passes, into the Pángí Valley, and his observations have been incorporated in the accompanying map, which was published with my paper in the Records of the Geological Survey of India for the year 1885. He also traced the slates into Láhul, as far as Triloknáth, where he saw numerous fallen blocks of the conglomerate.(1) I will now revert again to the section over the Sách Pass into the Pángí Valley at Kilár.

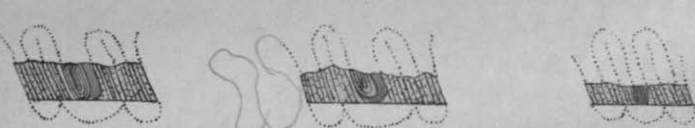
(1) The conglomerate is seen *in situ* near the top of the Kalicho Pass, on the ascent from Triloknáth. It was not found on the Chobia Pass.



Section I through Dainkund and Tisa to the Sach Pass.



Section II through Dainkund Odapura, Huth, and Chanju.



Section V. Section IV. Section III.

A. Tertiary series, B. Carbo-triassic series, C. Conglomeratas. D. Silurian series.

E. Volcanic series. G. Gneissose granite.

Longitudinal Scale of I and II, 1 Inch = 10 Miles.

McMahon, *Chamba*. Reproduced from the Geological Survey of India, Records, Vol. XVIII.

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A little north of the junction of the two main snow streams (north of the point marked Halias on the map), a band of limestone, about 200 feet thick, crops out. The limestone is subcrystalline, and is partly dark and partly pale-blue in colour, the latter weathering from a buff-cream to a brownish-buff. CHAP. I, A. Physical Aspects. Subcrystalline limestone.

Mica-schists. From this point the rocks are at first silicious schists and quartz-schists, often fissile, but never passing into true slates, and then succeed decided mica-schists, which continue until the gneissose-granite appears under the village of Pirgao, on the descent to the bridge over the Sách stream.

Gneissose-granite of Pángí. The foliated granite seen in the Pángí Valley is, when first seen, inter-bedded with the mica-chists which it conformably underlies, but gradually becomes more massive. I proceeded for several marches along the Chandra Bhága (Chenáb), but I had no opportunity of making traverses across the granite in a northerly direction. The impression left on my mind was that it very much resembled the rock termed "Central Gneiss" by Stoliczka, as seen in the Sutlej Valley, Spiti, and Upper Láhul, which is now accepted as an igneous intrusive rock.

Intrusive dykes. In the Pángí Valley the gneissic rock is cut by numerous dykes of white oligoclase granite, which pass up for some distance into the overlying schist, and reminds me much of the white intrusive dykes of granite in the gneissose-granite of the Upper Satlej Valley. The gneissose-granite of the Pángí Valley has yet to be worked out.

Blaini limestones. I must now revert to the conglomerates seen on the road below the Padri Pass, which are succeeded, as above described, by some thin outcrops of pale-blue limestone, which may represent the Blaini limestones of the Simla region.

Trap. Proceeding across the strike the next rock to appear is an altered lava. A broad band of altered volcanic rock crops out near Duire, where it appears on the northern side of the Carbo-Triassic outcrop, and runs in a broad band in a north-westerly direction, along the ridge N. E. of Bhándal, to the high ridge which forms a boundary between Chamba territory and Badrawár, beyond which I had no opportunity of tracing it. The western boundary of the trap runs a little to the east of the villages of Teloga, Baroga, Kalsara, and Chikotra.

The trap in the Bhándal-Duire (Dihur) area is followed by the conglomerate above described, which gives place to the Silurian beds.

Its extension westward. On the southern margin of the Carbo-Triassic outcrop, between Duta and Dhár, another band of trap is seen at the village of Bhólu (not marked), and appears to extend in a north-westerly direction to near Sanaira, but has not been detected beyond this.

Its extension eastward. From Bhólu the trap strikes in a south-easterly direction, and runs past Chanena (not marked); and crossing the ridge west of

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Hulh makes for Kail and Dila. It tops the ridge east of Hulh, above the village of Dhár, and then striking for Amraili crosses the Sao Valley, about three-quarters of a mile north of Sao. The outcrop here is about 200 to 250 yards wide.

Microscopic appearances.

Numerous thin slices of the above outcrops have been studied under the microscope, and the rocks may be classed as altered basalts, andesites, felsites, basalt-porphyry, volcanic tuffs and ash, and hornblende andesites.

Some of the slices contain amygdules filled with epidote, quartz, zeolites, and, in some cases, calcite. The two outcrops described above differ considerably in type from the altered basalts south of Dalhousie. They are more felspathic in character and contain a greater variety of lavas. In the traps north of Dalhousie we have volcanic ash and undoubted lavas, but they pass into other traps, such as the porphyritic basalts, which may possibly represent intrusions into the lava beds during their consolidation.

Glaciation.

In the Chamba area I have come across many facts which show that our existing glaciers were, at a comparatively recent geological period, more extensive than they are now. I shall content myself with one or two instances by way of example.

Striations and grooves.

Half-way between Sauch and Purtí in the Pángí Valley, and on the left bank of the Chandra Bhága (Chenáb), where the river pursues its way for some distance through a rather narrow gorge, the road is carried, at the level of about 100 feet above the river, by a sort of bridge made of poles, for 30 or 40 feet across a perfectly smooth rock that slopes down to the river at a high angle.

This rock, for a height of about 100 feet above the road, and down towards the river as far as the eye can trace, has been smoothed, polished, and grooved by an old glacier. The striations and grooves are well cut into the rock and are countless in number.

They run parallel to the surface of the river, with a somewhat greater "fall" than the bed of the stream, and occasionally some of them cross each other at a small angle.

No one who has seen the marks of recent glaciation, in Switzerland or elsewhere, could possibly mistake the evident signs of ancient glaciation here exhibited. The strata are perpendicular, and the strike is at right angles to the course of the stream.

We have at the spot indicated an interesting proof that, at no remote period, the glaciers of the Chandra and Bhága Valleys must have vastly exceeded their present dimensions. These valleys were probably filled with confluent glaciers that flowed down into the Pángí Valley to a little below the point indicated, the elevation of which is about 7,500 feet above the sea.

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Termina, moraine.

Above the travellers' bungalow of Mamúl, on the bridle-road to Dalhousie, at an elevation of 4,740 feet above the sea, there is a deposit which appears to have been the terminal moraine of a former glacier.

It consists of a mixture of boulders of various sizes of the granite of Dáyankund, ranging up to blocks 12 feet long by 12 feet high, intermingled with fragments of schists and quartzites some of which are 3 feet in diameter, which represent strata between Mamúl and Dáyankund.

This deposit rests on the limestones and slates of the Carbo-Triassic series, and one cannot imagine that they simply slipped down the mountain side to their present resting place, inasmuch as ridges and peaks intervene between it and the granite of Dáyankund. A similar deposit is seen on a neighbouring spur opposite Mamúl.

Travelled blocks.

In the neighbourhood of Sihunta, and between that village and Chuári, there are large fragments of granite, ranging up to blocks containing about 13,050 cubic feet of granite, resting on the edges of spurs on the slopes of hills, and on deposits of mud in the valleys.

These boulders strongly suggest, at first sight, transport by ice, but as they are found at the low elevation of 2,000 feet above the sea, and on the very edge of the plains of India, it is antecedently improbable that glaciers can have come down as low as that.

The result of gravitation.

The difficulty which at first presented itself to my mind was removed by observing that the actual eruption of granite, in the Sihunta region, comes within three-quarters of a mile of the fringing deposits of the Upper Siwalik conglomerates. These blocks consequently had no great distance to travel. It is therefore more likely that the blocks of granite weathered out of their parent rock, as may be frequently observed on the top of granite hills, and gradually found their resting places by gravitation.

Aided by rain and snow.

Heavy rain may have aided their descent by wearing away the earth on the hill-sides on which they rested, and this process may also have been accelerated by falls of snow, which sometimes take place along the outer fringe of the Himálayas, and which have helped the blocks to slip down rocky slopes.

Those who study such questions in the field must bear in mind that sub-aerial agencies may have considerably modified the contours of the hill-sides, since the blocks slipped down into their present positions, forming small valleys, and leaving ridges, where there may previously have been gentle slopes.

General conclusions.

If we exclude from consideration the fringing zone of Tertiary Siwaliks, the newest rocks seen in the Chamba area are the limestones of the Carbo-Triassic series. The oldest rocks do not, I think, go below the Silurian system. In the Chamba area we have a consecutive series of these beds, and an unbroken succession of

CHAP. I, A.
Physical Aspects.
General conclusions.

them is well seen at Dalhousie along the cart road down to Banikhet. But in other parts of Chamba the successions seen on road-side sections are not always presented in their proper order, for the whole of the rocks in this area have been crumpled up into a series of crushed isoclinal folds, in which older beds are often folded up with those of younger age. This is particularly the case with the conglomerate described in the preceding pages. A most unusual thickness of this conglomerate is seen in the Chamba area, which can only be explained on the supposition that it has been thrown into a series of isoclinal folds. This idea is further supported by other facts. The conglomerate series is not uniformly conglomeratic, and the most probable explanation of this is that Silurian beds have been folded up with them. The dip also is very suggestive of crushed isoclinal folding: it is frequently high, often quite perpendicular, and where the planes are less inclined the dip changes rapidly from a south-west to a north-east direction.

Tangential pressure.

The beds of the different systems are parallel to the granite and parallel to each other; but the outcrops of the beds are not of uniform width. When the strata were thrown into a series of folds by the severe tangential pressure which accompanied the rise of the Himálayas, the severity of the pressure evidently varied from point to point, the causes of which are too obscure to require demonstration here. But there is one obvious fact, the consideration of which may help us somewhat to understand what took place in this region. We must not suppose that when the rise of the Himálayas commenced the surface of the Earth's crust in the Chamba area was flat; on the contrary, there is every reason to believe that it was broken up into ocean-depths and mountain-ridges. When tangential pressure was applied to such beds, bearing an uneven superincumbent load, those under a great thickness of cover were naturally differently affected from beds under a thinner, and therefore lighter, cover. The latter beds would naturally become more upheaved; great faults would result; overthrust folds would be formed, and the phenomenon so commonly seen in the Himálayas would be produced, namely, the strata would be inverted, and older beds would appear to come in above those of really younger age.

Its unequal effects.

Another result of the unequal effects of tangential pressure is that the sequence of beds at different points along the line of general strike is not exactly uniform. As an illustration of the above remarks, I would refer the reader to a few diagrammatic sections given on the accompanying plate. The directions in which these sections are taken are marked on the accompanying map by straight lines, each line bearing the same number as the corresponding section. These have already been published in the Records of the Geological Survey of India, Volume XVIII, and are here reproduced by permission of the Director.

In section I, through Dáyankund to the Sách Pass, we have a normal sequence of Silurian beds on both sides of the inner band of granite; but the conglomerates only appear on the northern side of the granite, separated from it by a thick band of Silurian strata, and followed by the Carbo-Triassic series. In this section the conglomerates have thus apparently been squeezed out on the south side of the granite during the folding of the strata. In this section also the volcanic series is not represented north of the granite zone.

CHAP. I. A. Physical Aspects. In section I.

Section II differs from section I, inasmuch as a band of the volcanic series comes in on the south side of the Carbo-Triassic rocks, separating them from the conglomerates.

In section II.

In sections III, IV, and V it will be seen that the Carbo-Triassic series is represented in IV and V, but does not appear in section III, whilst the volcanic series appears on the north side of the Carbo-Triassic strata in these sections instead of on the south side as shown in section II.

In sections III, IV, and V.

Two explanations may be offered for the disappearance of the Carbo-Triassic series from section III. It may have been squeezed out in a crushed synclinal fold, or the visible outcrops of this series may indicate the limits of its original deposition. The latter supposition is favoured by the fact, noted on a preceding page, that at both its western and eastern extremities the limestones become extremely earthy, suggesting an approach to the margins of the sea in which the limestones were laid down.

The discrepancy between the outcrops of the volcanic series is, I think, due to their belonging to different volcanic eruptions not completely synchronous, some eruptions preceding and others following the deposition of the limestones.

Some remarks may now be offered on the important question of the age of the rocks described, of the intrusions of granite, and of the rise of the Himálayas, or, in other words, the crumpling up of the strata above described. No Silurian fossils have been discovered in the Chamba area; but the Simla slate series, which in that area is equally unfossiliferous have, by comparison with similar beds in other parts of the Himálayas, been regarded as Silurian in age. The conglomerate mentioned in the above pages was considered to be of Upper Silurian age, in deference to Dr. Stoliczka's verdict on the Muth series of Spiti, which he correlated with the Blaini series of the Simla area. Subsequently, the Blaini series was considered by other workers to be of Carboniferous age, owing to the resemblance which the Blaini conglomerates bear to the boulder beds of the Salt Range and Talchir series. Quite recently, however, my son, Major A. H. McMahon, and Major B. E. N. Gurdon discovered near Chitrál a conglomerate, quartzite and limestone which bear a strong resemblance in their appearance, association and mode of occurrence to the typical Blaini series of the Simla area. In the limestone member of this series of Chitrál

Age of the rocks.

Age of the conglomerate.

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Age of the conglomerate

a number of fossils in an extremely good state of preservation were found, which have been carefully examined by Mr. W. H. Hudleston, F. R. S., and have been declared to be of Devonian age. If the suggestion, that the Chitrál series represents the Blaini beds of the Simla area, should be confirmed by subsequent observers, the conglomerates of the Chamba area may be accepted as of Devonian age at the latest.

Age of the limestones.

I have mentioned in the preceding pages that crinoid stems are abundant in one of the beds of the Carbo-Triassic series in Chamba. Mr. Richard Lydekker formed the opinion, from the description of Mr. Bridges Lee, the first discoverer of these fossils, that the limestones in which they occur are not older than Carboniferous or younger than Trias.

Age of the gneissose-granite.

As to the exact period in which the crumpling of the strata in the Chamba area took place, we have, I think, two limits in time for our guidance. The oldest limit is determined by the fact that Eocene marine beds are now found at an elevation of 20,000 feet in Zanskar. The youngest limit is determined by the fact that the Upper Siwalik strata in the Chamba area contain numerous boulders of granitoid gneiss, which were apparently derived from neighbouring outcrops of this rock, and to allow for the various secondary changes which have occurred in the gneissose-granite, I infer that its actual eruption must have occurred at the end of the Eocene or at the commencement of the Miocene period. The Dalhousie gneissose-granite, judged from the study of its microscopic characters, is not a rock of extreme abyssal type, but approaches more nearly to rocks which have been consolidated within a comparatively short distance from the surface. Considering, therefore, the great length, measured in years, of our geological periods, there seems to be sufficient time between the end of the Eocene period and the Upper Tertiary era for a rock of this character to be erupted, consolidated and exposed by denudation to the open air, where it would have given rise to the boulders now included in the Upper Siwalik conglomerates.

Relative age of the bands.

Although I think the granites of the Chamba area belong to one age, it does not follow that they were necessarily erupted at precisely the same stage in the crumpling of the rocks. Indeed, I think there is some ground for regarding the outer band of granite, seen at Dalhousie, as slightly older than the inner band. The outer band, until it passes beyond the boundary of the Chamba State, is wonderfully uniform in its thickness, and does not seem to have been much affected in this respect by the extreme contortion which took place along the axis of the Rávi.

Results of strain.

The beds above the outer band are bent as one might bend a green bough across one's knee, and the strain at this point, at the time of the eruption of the inner band of the granite, was so intense that the inner, and presumably younger, mass of molten material was so pinched that its outcrop suddenly dwindles from

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a breadth of 6½ miles to a thickness of only 250 feet, and the corresponding foliation at the point of compression was more intense than at any other point along the outcrop.

Literature.

Mr. H. B. Medlicott's classical memoir "On the Geological Structure and Relations of the Southern Portion of the Himálayan Range, between the rivers Ganges and Rávee," which forms the basis of all subsequent detailed work of local areas in the N.-W. Himálayas, will be found in Volume III of the Memoirs of the Geological Survey of India, published in 1865, and references to the Dalhousie-Chamba area will be found at pages 63, 64, 72 and 73 of the above Memoir. Following is a list of papers on the Geology of the Chamba area, written by me, and published between 1881 and 1902:—

(1) Note on the Section from Pángi *viâ* the Sách Pass.
Records, G. S. I., Vol. XIV, p. 305.

(2) The Geology of Dalhousie.
Records, G. S. I., Vol. XV, p. 34.

(3) The Geology of Chamba.
Records, G. S. I., Vol. XVI, p. 35.

(4) On the Microscopic Structure of some Dalhousie Rocks.
Records, G. S. I., Vol. XVI, p. 129.

(5) On the altered Basalts of Dalhousie.
Records, G. S. I., Vol. XVI, p. 178.

(6) On the Microscopic Structure of some Sub-Himálayan Rocks, of Tertiary Age : *Records, G. S. I.*, Vol. XVI, p. 186.

(7) The Geology of Chuári : *Records, G. S. I.*, Vol. XVII, p. 53.

(8) On the Microscopic Structure of some Himálayan Granites and Gneissose-Granites : *Records, G. S. I.*, Vol. XVII, p. 53.

(9) Fragments of Slates and Schists embedded in the Gneissose-Granite of the N.-W. Himálayas : *Records, G. S. I.*, Vol. XVII, p. 168.

(10) Further Notes on the Geology of Chamba : *Records, G. S. I.* Vol. XVIII, p. 179.

(11) Pressure Metamorphism with reference to the Foliation of the Himálayan Gneissose-Granite : *Records, G. S. I.*, Vol. XX, p. 203.

(12) The Geological History of the Himálayas.
Presidential Address.
Proceedings, Geologists' Association, Vol. XIV, No. 2.

(13) Some Structural Characteristics of the Granite of the N.-W. Himálayas.
Presidential Address.
Proceedings, Geologists' Association, Vol. XIV, Part 7, May 1896.

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(14) Granite of the Himálayas.
Geol. Mag., May 1887.

(15) Granite of the Himálayas
Geol. Mag., February 1888.

(16) Notes on the Gneissose-Granite of the Himálayas.

Part 1. Age of Granite.

Part 2. Origin of Foliation.

Geol. Mag., Decade IV, Vol. IV, pp. 304—313 and 345—355, July and August 1897.

(17) Fossils of the Hindu Khoosh.

(Gives age of fossils in a limestone, correlated with that of the Blaini series).

Joint papers by General McMahon and Mr. W. H. Hudleston, F.R.S., F.L.S., F.G.S.

Geol. Mag., Decade IV, Vol. IX, pp. 3—8 and 49—58, January and February 1902.

FLORA. (1)

The Flora of Chambá cannot be said to be as yet completely known, though different portions have been explored (Dr. T. Thomson, 1848, Sir G. Watt, 1878), and valuable collections made by Messrs. Lace, Ellis and others. The outer Chambá Himálaya closely resembles that of Simla, but in Chambá a higher proportion of temperate zone forms reaches the exterior ranges : on the other hand, certain sub-tropical types, such as epiphytic orchids, find their western limit on the watershed between the Ráví basin and the Kángra Valley. From Sindhára (some 5,000 feet below the hill-station of Dalhousie) to the capital of Chambá the flora of the Ráví Valley hardly differs from that of the corresponding gorges of the Satlaj, or of the Chenáb in Jammu. Trees and plants of European aspect are scarcely seen, while Indian forms predominate, such as the candlestick *Euphorbia* (often misnamed " Cactus "), the large *taur* climber (*Bauhinia Vahlii*), the *amultás* or 'Indian Laburnum" (*Cassia Fistula*), several thorny Acacias, the " amla " (*Phyllanthus Emblica*), sundry species of *Ficus*, bamboos, a sub-tropical barberry, and the curious *Prinsepia* (*behkar bekli*). Above 3,000 feet less tropical assemblages appear, woods of *Pinus longifolia*, with associated shrubs and herbs, often twiners : in places the wild olive (*Oleá cuspidata*) occurs; while several kinds of clematis, a climbing rose and a tall azure-blossomed larkspur are abundant. At 6,000 feet oak coppice with the scarlet Rhododendron, Pieris (both of the heath order), Indigofera and Desmodium replace the pine woods. At Kálatop (near Dalhousie) the mixed temperate forest is exemplified in great perfection, the characteristic firs and pines of the moist N.-W. Himálaya being mingled with holm-oaks, flowering-chestnuts, maples, hollies, elms, yew, Celtis, Euonymus and walnut, with an undergrowth of guelder roses (*Viburnum*), Staplyea, honeysuckles,

(1) By Mr. J. R. Drummond, I.C.S.

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Spiræas, meadow-rues, Arisamas (cobra-plants), balsams and anemones, and large vines (*Vitis* and *Hydrangea*) mantling the stems and branches. There are fine cedar (Deodár) forests about Khajiár, and, where properly conserved, from 6,000 to 10,000 feet above sea-level; also in the valleys of the Chandrabhága (Chenáb) basin in Pángí; higher up the valley all conifers diminish rapidly, till in Chambá-Láhul patches of *Pinus excelsa*, scattered pencil cedars and juniper-scrub alone represent their family. At alpine levels on the upper Rávi, and in sheltered glens of the Chenáb basin, birch, ash of two kinds, hazel and wild currants flourish; in Pángí towards the borders of Kashmír the hawthorn and wild gooseberry and the *Pinus Gerardiana* (edible pine) are frequent, also a species of wych-hazel (*Parrotia Jacquemontiana*) which gives its name (*kilár*) to the chief place in the Valley.

Throughout Chambá, from 7,000 feet above the sea to the limit of herbaceous vegetation, the smaller plants are, for the most part, allied to west-Asian or mid-European types, sometimes the actual species are identical; in the arid part of the Chenáb basin mid-Siberian and Tibetan types are prominent; a *Crambe* allied to the English seakale, and a gigantic asphodel (*Eremurus himalaicus*) are striking plants in this region. There are few peculiar types; Sir G. Watt has described a Crowfoot (*Ranunculus pangiensis*) and an Arabis (*A. bijuga*), which, so far, have been found in Pángí exclusively. [*T. Thomson, Western Himálaya and Tibet*, 330-49: *'F. H. in Journ. of the Agri.-Hort. Soc. of Ind., Vol. V, Pt. III, N. S., p.* 95; *Watt, in Journ. of the Linn. Soc. (Botany, Vol. XVIII).*]

Ferns.

This list has been compiled by Mr. J. C. McDonell, Imperial Forest Service, retired, who collected in the State during the years 1881 to 1888, when in charge of the forests; it is probable that other species have been found since then, as several collectors have visited this region in subsequent years, but as their information is not available the ferns are given as found by him, with such additions as have come under his notice. The Chamba State is rich in these non-flowering plants compared with the adjoining State of Kashmir, the number of species with varieties being 132, while Kashmír has probably not more than 80, but the latter number is open to correction. From the list it will be seen that the genus Asplenium is the richest, having no less than 22 species and varieties; Polypodium and Nephrodium come next with 19 and 18. One of the most interesting species is Athyrium McDonelli, a single plant of which was first discovered by the compiler of this list, in 1882, in the Chadbhent Nálá, and, though searched for, it was not again found till he went to Kashmír in 1891. So far as he is aware it has not been traced in Chambá, though it is common in the Kashmír Valley at an elevation of from five to six thousand feet.

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Physical Aspects.
Ferns.

The nomenclature in the li t is that of Beddome's Hand-book and Supplement :—

No.	NAME.	REMARKS.
	TRIBE DICKSONIÆ.	
1	Woodsia elongata (H. K.).	
	TRIBE DAVALLIÆ.	
2	Leucostegia immersa (Wall).	Chíl forest below Balun—rare.
3	Do. pulchra (Don.) var. Delavayi.	
4	Do. do. var. pseudo cystopteris.	
5	Cystopteris fragilis (Bernh.)	
	TRIBE PTERIDÆ.	
6	Adiantum lunulatum (Burm.)	
7	Do. caudatum (*d*).	
8	Do. do. var B. Edgeworthii.	
9	Do. capillus Veneris (L).	
10	Do. do. do. var. Wattii	Pángi.
11	Do. Venustum (Don.)	
12	Do. pedatum (L).	
13	Cheildanthes fragrans (Swartz).	
14	Do. Szovitzii (F. and Meyer)	Rare.
15	Do. farinosa (Kaulf).	
16	Do. do. (*a*) var. anceps (Blandford). ..	Beddome says should be *bullosa*.
17	Do. do. (*b*) var. Dalhousiæ.	
18	Do. do. (*c*) var. grisea.	
19	Do. subvillosa (H. K.)	
20	Do. albo-marginata (C. B. C.)	
21	Do. rufa (Don).	
22	Onychium Japonicum (Kunze).	
23	Do. do. var. multisectum (Henderson).	
24	Cryptogramme crispa (R. Br).	On the top of Dáyankund Range—rare.
25	Pellea Stelleri (Gmelin) *Pellea gracilis.*	
26	Do. nitidula (Wall).	
27	Pteris longifolia (L).	
28	Do. cretica (L).	
29	Do. quadriaurita (Retz).	
30	Do. pellucida var. stenophylla (H. and Grev).	
31	Do. excelsa (Gaud).	
32	Do. aquilina (L).	
33	Campteris Wallichiana (Ag)	Rare—found below Prithvijor tower.
	TRIBE BLECHNEÆ.	
34	Woodwardia radicans (Smith).	
	TRIBE ASPLENILÆ.	
35	Asplenium alternans (Wall).	
36	Do. viride (Hudson).	
37	Do. trichomanes (L).	
38	Do. septentrionale ( ).	
39	Do. unilaterale var. udum (Alkn.)	Khajiár rare.
40	Do. heterocarpum (Wall).	
41	Do. laciniatum var. planicaule (Wall).	
42	Do. Pekinense (Hance).	
43	Do. adiantum-nigrum (L).	
44	Do. fontanum (Bernh.).	
45	Do. varians (H. K. and Grey)	
46	Athyrium spinulosum (King).	
47	Do. thelypteroides (Michx.).	
48	Do. macrocarpum (Blume).	
49	Do. nigripes (Mett).	
50	Do. Solenopteris (Kunze).	

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Physical Aspects.
Ferns.

No.	NAME.	REMARKS.
51	Athyrium McDonelli (Bedd).	First discovered in 1882 in Chadbhent.
52	Do. Filix fœmina (Bernh).	
53	Do. do. (*a*) var. dentigerum. (Wall).	
54	Do. do. (*b*) do. pectinatum (Wall).	
55	Do. do. (*c*) do. attenuatum (Clarke).	
56	Do. do. (*d*) do. retusum (Clarke).	
57	Do. do. (*e*) do. rupestris (Hope).	
58	Do. Schimperi (A. Br).	
59	Do. fimbriatum (Wall).	
60	Do. do. var. sphæopleroides (Clarke)	*Atkinsoni var. Andersoni.*
61	Do. do var. squamatum (Clarke).	
62	Do. foliolosum (Wall). in Bedd. Suppll. P. 97	
63	Diplazium Japonicum (Thunb).	
64	Do. polypodiodes (Mett).	
65	Do. latifolium (Don).	
66	Do. umbrosum (J. Sm.) var. multicaudatum.	
67	Anisogonium esculentum (Pusl).	
68	Hemidictyum ceterach (L).	
	TRIBE ASPIDIEÆ.	
69	Aspidium auriculatum var. cæspitosum (Wall).	
70	Do. var lentum (Don).	
71	Do. var. marginatum (Wall).	
72	Do. ilicifolium (Don).	
73	Do. Thomsoni (H. K).	
74	Polystichum aculeatum (Lin.) var. rufo-barbatum (Wall).	
75	Do. do. var. contortum (Hope).	
76	Do. Prescottianum (Wall).	
77	Do. do. var. Bakerianum (Atk.).	
78	Cyrtomium falcatum (Lin.) var. caryotideum (Wall).	
79	Do. cicutarium (Lin.).	
80	Lastrea aristata (Lin.) var. affinis (Wall).	
81	Do. Ochthodes (Kze)	*Nephroidum prolixum.*
82	Do. thelypteris (Desv.).	Khajiár lake.
83	Do. Brunoniana (Wall).	
84	Do. barbigera (Hope)	
—	Do. odontoloma (Moore). see Filix Mas.	
85	Do. Filix Mas (L) var. potentissima.	
86	Do. do do fibrillosa (Clarke).	
87	Do. do. do. Schimperiana (Hochot)	
88	Do. do. do. pandi (Clarke).	
89	Do. do. do. cochleata (Don) ...	*N. cochleatum.*
90	Do. do. do. elongata (H. R. and Gr.).	
91	Do. do. do. odontoloma (Moore).	
92	Do. Sparsa (Don).	
93	Do. spinulosa var remota (Bedd.).	
94	Do. crenata (Clarke).	
95	Do. Boryana (Wall).	
96	Do. tenericaulis (Wall)	
97	Nephrodium aridum (H. K. and B. K).	
98	Do. Moulmeinense (Bedd.)	*Goniopheris multilineata.*
99	Do. pennigerum (Bl).	
100	Do. molle (Desv)	*N. parasiticum.*
	TRIBE POLYPODIEÆ.	
101	Phegopteris auriculata (Wall)	below Kálatop forest.
102	Do. vulgaris (Mett.)	*Polypodium phegopteris.*
103	Do. distans (Don).	
104	Do. dryopteris (L).	
105	Do. rugulosum (Labill)	*P. punctata.*
106	Goniopteris prolifera (Roxb.).	
107	Goniophlebium amœnum (Wall).	
108	Do. microrhizoma (Clarke).	
109	Niphobolus fissus (H. K. and B. K.)	

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Ferns.

No.	NAME.	REMARKS.
110	Drynaria mollis (Bedd.)	*P. rivalse*. Forest below Balun·
111	Pleopeltis linearis (Thunb).	
112	Do. simplex (Ser).	
113	Do. clathrata (Clarke).	
114	Do. membranacea (Don).	
115	Do. hastata (Thunb).	
116	Do. malacodon (Hook).	
117	Do. do. var. B. majus.	
118	Do. do. var. Stewartii	Sách Pass.
119	Do. Ebenipes (Hook).	
	TRIBE GRAMMITIDEÆ.	
120	Nothochlæna marantæ (L).	
121	Do. vellea (R. Br.).	
122	Leptogramme Totta (Schl.).	
123	Do. aurita var. Levingii (Clarke).	
124	Syngramme fraxinea (Don).	
125	Do. vestita (Wall).	
126	Osmunda Claytoniana (L).	
127	Do. regalis (L)	Bhándal valley.
128	Lygodium Japonicum (Lin.).	
129	Ophioglossum vulgatum (L)	Kainthli forest.
130	Botrychium Virginianum (Lin.).	
131	Do. Do. var. lanuginosum (Wall).	

FAUNA. (1) Wild animals.

The Fauna of Chambá is as varied as its climate. In the higher ranges, near the snow line, are to be found the snow leopard or ounce, the ibex, the marmot, the ermine weasel, and the hill fox. At somewhat lower elevations live the red bear, the *tahr*, and the musk deer. Below them are the black bear, leopard, *gúral*, *sarao*, hyæna, *langúr* and Rhesus monkeys, pine martens, wild-cat, flying squirrel; while near Barnota, on the borders of Bhadrawáh, there is a small herd of Kashmír stags (*bárasíngha*), which is closely preserved by His Highness. In the lower valleys there are the jackal, barking deer (*muntjac*) and wild pig; and on the banks of the Rávi otters are fairly numerous.

Birds.

While I was in Chamba I observed two hundred-and-sixty five species of birds. There are six kinds of pheasants: the *monál* or *nílgur* (*lophophorus impeyanus*), the horned pheasant or *fulgar* (*ceriornis melanocephala*); the *koklás* or *kukrola* (*pucrasia macrolopha*); the *chér* or *cháman* (*phasianus Wallichii*); the *kalij* or *kolsa* (*euplocamus albocristatus*), and the snow pheasant or *galaund* (*tetraogallus Himalayensis*). The *chakor* or *chukru* (*caccabis chukor*) is common throughout the State, extending beyond the snow line into Pángi. The *lerwa* or *biju* (*lerwa nivicola*) is to be found in packs along the first snowy range, but does not appear to go north of the Chenáb. There is only one species of wood-partridge, the *Rám chakru* (*arboricola Torquedla*), which is found in the forests where the horned pheasant and *koklás* live. The peacock or *mohr* (*pavo cristatus*) and black partridge or *kála títar*

(1) By Colonel C. H. T. Marshall, *late Superintendent o C*

Birds.

(*Francolinus vulgaris*) are to be found in the lower reaches of the Rávi Valley. The grey quail (*coturnix communis*) is only a passenger through the State, but stays sometimes for a fortnight or month in April *en route* to the breeding places. The woodcock or *chinjarol* (*scolopax rusticola*) breeds in thickets at an elevation of ten or eleven thousand feet. They only come down to the Chamba Valley when driven from their haunts by snow, but never stay longer at the lower levels than is absolutely necessary. During one severe winter 66 were shot in and around the town of Chamba. The solitary snipe (*gallinago solitaria*) and the woodsnipe (*g. nemoricola*) breed in the higher ranges, but do not appear to come down to the valleys as the woodcock does. Several species of wild duck pass through in the spring and autumn; they very seldom rest in the Rávi Valley on their way up to the lakes where they breed, but numbers stay for a day, on a marsh near the town, when returning to the plains. Specimens of seven species have been obtained. The geese never stay on their journey up or down. Ten species of the columbidæ occur. The two found furthest north are the snow pigeon or *bajal* (*columba leuconota*) which lives up among the snows with the *galaund*, the *lerwa*, the rose-finch, and the chough, and the blue rock (*c. rupestris*), which breeds in Pángi in the precipitous cliffs overhanging the Chenáb. The Himálayan woodpigeon (*palumbus casiotis*) is fairly common: these and the snow pigeons come down in very large flocks in the winter about the town. The *kokla* (*sphenocercus sphenurus*) and the four common species of doves (*turtur*) are found within the limits of the State.

Birds prey

Numerous species occur of the Raptores or birds of prey. The great Lammergeyer (*Gypaetus barbatus*), which measures nine feet across the wings, is common, as also are the four vultures that are seen in the plains, and the Himalayan vulture or *bara gíd*. The goshawk (*astur palumbarius*), which is valued for sporting purposes, breeds in the higher forests; these birds are caught in the autumn in nets baited with live pigeons, and a female, which is most prized for hawking, fetches from Rs. 50 to 80. The male is called *jurra* and the female *báz*. There are two species of falcon, and two of sparrow-hawks. The golden eagle or *muriari* (*aquila chrysætus*), may be met with in the interior: a reward is placed on its head, as it plays havoc among pheasants in the breeding season. This eagle is used for hawking wild sheep in Yárkand: it is carried in the chase on a pole held by two men on horseback. There are also the crested and the serpent eagles; the buzzard *buteo* (*plumipes*), the common kite, four kinds of large, and five of small owls. The calls of the latter are peculiar: the Scops owl sounds like *chok chuk, chuk chok*. This and the double whistle of the pigmy owlet are heard in all the forests in the summer months.

Other birds.

Nine species of swallows and swifts, called *charairi* by the natives, and three of nightjars (*caprimulgus*) occur: the weird dismal cries of the latter, like the sound of a stone skidding along

CHAP. I, A. Physical Aspects. Other birds.

ice, are heard all the night through in June and July, about Dalhousie and Khajiár. There is a pair of pied kingfishers, or *jil butára*, about every ten or twelve miles along the larger streams in the interior; they breed in holes in precipitous banks over waterfalls. The kingfisher of the plains is only an occasional visitor.

Among other birds to be found in Chamba are two kinds of parrots, eight of woodpeckers, the wryneck, two barbets, four cuckoos, one of which (*cuculus Himalayensis*) has a most peculiar call; he sits with his long tail erect and throat puffed out, and booms out deep notes, something between the notes of the hoopoo and the green pigeon. The *nuthatch*, tree creeper, sun bird, and hoopoo are fairly common. Seven kinds of shrikes come in the summer and breed in the Rávi Valley. Of the thrush family there are twenty distinct species. The golden orioles, stonechats, winchats, redstarts (six species), tom-tits (four species), nutcrackers, jays, magpies (four species buntings (four species), sparrows (four species), starlings (five species), siskins, bulbúls (three species), wrens, warblers (thirteen species), and flycatchers all find a home in one part or another of Chamba. Up among the snows live the Alpine chough and the beautiful rose-finch.

On the banks of the streams the traveller sees the water ouzel, whiteheaded redstart, blue whistling thrush, pied kingfisher, spotted forktail, and the little forktail. Five kinds of grey and yellow wagtails arrive in Chamba Valley in February, but by the end of March they have all departed. In August one year I saw a number of grey wagtails (*motacilla alba* and *melanope*) on a stony plain near the top of the Sách Pass (14,328 feet). The most beautiful birds in the forests are the scarlet and black minivets. The hen-birds are yellow and grey; the young males are the same colour as the females, and in the spring time interesting specimens may be obtained in the transition stage, when the yellow feathers are turning orange and red, and grey ones gradually becoming black. The naturalist will also find six kinds of pipits, the grosbeak, bullfinch, and goldfinch common in parts. Lastly, of the water birds and waders, he can obtain three species of the water pheasant or Jacana, two kinds of coot, the grey heron, the bittern, the little grebe, two terns and two cormorants.

Shooting Licenses.

Shooting is not allowed within the limits of the Chamba State without a license. Licenses are current for the calendar year and are limited in number. Applications for licenses to shoot should be addressed to the Private Secretary to His Highness the Rája of Chamba, and should be accompanied by the prescribed fee. The fee at present is Rs. 10 for a license to cover the shooting of small game, and Rs. 25 for a license to cover the shooting of large and small game. Sportsmen wishing to shoot within the Chamba State should apply to the Private Secretary to the Rája for a copy of the Rules on the subject.

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Physical Aspects.

Reptiles.

Snakes are numerous in the lower valleys and the most poisonous are the *kharapa* (cobra), *sankhchor*, and *ratír*; of the less poisonous kinds the principal are, *bai s*, *sotar* and *nág*. The *sotar* is of uniform thickness and is believed to have a mouth at each end, and is therefore called *domúnha*. It is not very poisonous and any one bitten by it will, according to popular belief, be bitten again once every year. The *nág* is a whitish-coloured snake that frequents the walls of houses and is said to drink milk. *Púja* and incense are offered to it, and its presence is regarded as a good omen.

Fish and fishing.

There is good fishing in the Rávi and its larger tributaries. The *mahásir* is caught below the capital; other fish are the *khikhyár*, *galdi*, *dogru*, *gaddan* and *jappe*. The *khikhyár* is a large fish, the others are small. Fishing is usually done with the net, but also with the hook. There are said to be no fish in the Chandrabhága in State territory.

Climate and temperature. *Table 2 of Part B.*

The Beás Valley.

As the State is wholly mountainous, with altitudes ranging from 2,000 to 21,000 feet, every variety of climate is found within its borders from the semi-tropical to the semi-arctic. In the lower parts of the Bhattiyat *wizárat*, most of which is in the Beás Valley, the climatic conditions are similar to those of Kángra and the general Siwálik area. Being for the most part at a low altitude, ranging from 2,000 to 3,000 feet, the heat in summer is intense though less than that of the plains. The rainy season is heavy and prolonged, while the winters are pleasant and equable, with only a moderate degree of variation between the day and night temperatures. Snow seldom falls, but in severe winters it occasionally reaches as low as 2,000 feet. In the higher portions of the Bhattiyat *wizárat*, adjoining the high range, the climate is temperate, the rainfall in this region is very heavy, and in winter snow lies for some months to a considerable depth on the spurs from the high range, as well as on the main range itself.

The Rávi Valley.

In the Rávi Valley the climatic conditions vary with the altitude. In the lower portion of the valley, from the capital downwards, they are of a semi-tropical character. The heat is great, and the rainy season well marked, while the winter is mild, and the snowfall light. In the capital the maximum temperature recorded is 108·3 and the minimum 30·3; the mean maximum 77·7 and the mean minimum 56·5; range 21·2; mean humidity 60; and mean cloud amount 5. From the capital upwards the conditions are more severe, and vary from the temperate to the semi-arctic. Arctic conditions prevail along the high ranges for several months in winter, and the passes are then blocked with snow. In the Brahmáur *wizárat* the summer is mild, but the winter is severe.

Pángi.

In the Chandrabhága Valley the climate is temperate in summer, and semi-arctic in winter. As the lowest altitude in the Pángi Valley is 7,000 feet, no great heat is felt. The summer is exceedingly mild and pleasant, while owing to the scanty rainfall

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the degree of humidity is always low. The winter, however, is very severe. Snow commences to fall in October, but does not lie permanently till December, after which the whole valley is under snow till March or April. All communication with the outer world is then cut off, and intercourse is difficult even between the centres of population in the valley.

Rainfall. *Tables 3, 4 and 5 of Part B.*

The only available statistics are for the capital, where the maximum yearly rainfall recorded is 80·41 inches; the minimum 33·72 inches; and the yearly average 49·73 inches. The major portion of the rainfall is deposited during the summer months from June to September; the average being 25·34 inches, while the average between January and May is 20·75 inches. The remaining months of the year, from October to December, show an average of only 3·64. The fall is heaviest on the Dhaula Dhar and Pángi Ranges. In Dalhousie the maximum is 143·30 inches, and the minimum 52·57 inches, with a yearly average of 86·35 inches.

Rainfall.

No statistics are available for the separate *wizárats.* In Bhattiyat, south of the Dhaula Dhár, the rains are heavy, and the Rávi Valley also receives a fair proportion of moisture; the lowest average probably being in the Bráhmaur *wizárat.* Owing to the great altitude of the Pángi Range the rain clouds deposit most of their contents on its southern slopes, and only a scanty supply reaches the Chandrabhága Valley, which falls in light showers, chiefly in July and August. The yearly average is probably not more than 25 inches. At Kailung in British Láhul the maximum annual rainfall, including snow, is 38·79 inches, the minimum 14·51 inches; and the yearly average 23·20 inches.

Floods.

In the Rávi floods are common during the rains, and bridges are often damaged or washed away, but little harm is ever done to cultivation. In the Chandrabhága floods occur in spring. During winter the river is low and clear and usually frozen over, while great banks of snow are piled up in the narrow parts of the gorge. These begin to break up with the rise of the river, on the approach of summer, and may suddenly yield to the pressure of the great volume of water above them. The same result may follow when a landslip, which has partially or completely dammed up the current, suddenly gives way. In Pángí and Láhul the rainy season is so light that it has little effect on the volume of the river.

Earthquakes.

Earthquakes are of frequent occurrence. The most severe and destructive in living memory was that of 4th April 1905, which caused great damage to property, especially in Bráhmaur, but happily without much loss of life.

Section B.—History.

CHAP. I, B — History. Archæolog

Chambá, sheltered by its snow-clad mountain barriers, has had the rare fortune of escaping the successive waves of Moslim invasions which, in the Plains of the Punjab, have swept away all monuments of old-Indian civilisation. The result is that in this petty Hill State ancient remains are more abundant and better preserved than in any other part of the Province. In Kashmír the proud temples of Lalitáditya and his successors were ruthlessly destroyed by Sikandar Butshikan; in that centre of Sanskri learning only a few poor fragments of inscriptions have come to light. In Chambá the brazen idols of Meru-varman, nearly contemporaneous with the temple of Mártand, still stand in their ancient shrines of carved cedar wood. Copper-plate grants issued by the early rulers of Chambá, whose names figure in the Rája-tarangini, are still preserved by the descendants of the original donees, who enjoy the granted lands up to the present day. Chambá, the oldest of the very few Hill States which have survived the turbulent days of Sikh ascendency, is not only a store-house of antiquities, but is in itself a relic of the past, invaluable to the student of India's ancient history.

The ancient remains of Chambá first drew the attention of the pioneer of Indian Archæology—Sir Alexander Cunningham. His visit, however, was too short to do full justice to the subject. In two notes inserted in his Archæological Reports[2] he gives an account of the principal temples in Chambá Town, and in the ancient capital, Brahmaur. He notices particularly the inscriptions of Meru-varman in Brahmaur and Chhatrárhi, and treats briefly of three copper-plate grants and one stone inscription found in the town. The oldest and most important of these three plates was subsequently edited and fully discussed by Professor Kielhorn of the Goettingen University.[3]

The whole wealth of antiquarian, especially epigraphical material has, however, only come to light during the last five years. Prolonged tours through the different parts of Chambá, including the Chandrabhágá Valley, have enabled me to inspect the many ancient temples and to collect some hundred and fifty inscriptions, ranging from the 6th to the 17th centuries. These will be made the subject of a separate publication of the Archæological Survey of India.

MONUMENTS.

The numerous ancient temples of Chambá State are of two distinct types which may conveniently be designated as Hill temple and Plains temple. The latter, entirely built of stone and usually decorated with carvings, is the well-known Hindu temple

(1) By J. Ph. Vogel, Ph. D., Superintendent, Archæological Survey, Northern Circle.

(2) Archæological Survey Report, Vol. XIV, pp. 109 ff. and Vol. XXI, pp. 134 ff, also Ancient Geography p. 141.

(3) Indian Antiquary, Vol. XVII, 1888, p. 7 ff.

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of the Plains with its conical spire (*shikhara*), from which it is technically denoted as *shikhara* or spired temple. For a description of this type I may refer to Fergusson's standard work on Indian Architecture.[1] The temples in Chambá Town belong all to this type with the exception of that of Chámundá. They consist of a single cella in which the image is placed, and have no ante-room (*mandapa*) as, for instance, is found in the Baijnáth Temple, in the Kángra District.[2] They are entered through an ornamental porch usually supported by two pillars. A peculiar feature of the *shikhara* temples, in Chambá and other hill tracts, is the umbrella-shaped covering of wood or zinc placed over and around the *amalaka* stone which forms the top of the spire. This awkward excrescence serves the useful purpose of protecting the building against heavy snow-fall, and would alone suffice to show that the *shikhara* temple originated in the Plains, and was introduced in the Hills at a comparatively late date. This we may also conclude from the circumstance that the Vishnu temples all belong to this type, whilst the shrines dedicated to a Deví or Nága are all Hill temples. For there is reason to assume that the Deví and Nága worship represents the original cult of the Hills, whereas Vishnuism was introduced in the 10th century.

Temples at Chambá.

The chief temple of Chambá, that of Lakshmi-Náráyan, with its image of white marble, was founded at that time; but it is impossible to decide how far the present building represents the original shrine. We know at least of one restoration by Rájá Partáp Singh. Two copper-plate inscriptions issued by this ruler, in A.D. 1582, mention that the temple was consecrated,[3] whence we may infer that the restoration amounted to a complete renovation of the building. One plate mentions also the Chandragupta Temple which belongs to the same group. It is a *linga* shrine, likewise ascribed to Sáhilla, the founder of Chambá. Between these two temples there is a modern temple dedicated to Rádhá-Krishna by Sádhá, the Rání of Rájá Jít Singh. According to an inscription in the vernacular it was consecrated in the Vikrama year 1882, *i.e.*, A.D. 1825. The three remaining temples of this group are that of Gaurí-Shankar containing a well-modelled brass image of Shiva and his spouse, the Trimukh *linga* temple and that of Lakshmi-Dámodar. Consequently three out of these six temples are dedicated to Vishnu and three to Shiva.

There are two more Vishnu temples of the *shikhara* type in Chambá Town. Earliest in date is that of Hari Rái, profusely decorated with carvings, but unfortunately crammed between the clumsy Chaugán Gate and an unsightly goods-shed. Its founda-

(1) History of Indian and Eastern Architecture, London, 1899, pp. 221 ff.

(2) The six temples near the Palace have been provided with small pavilions built on against the façade; but these are modern additions, which in reality formed no part of the original building.

(3) One of these plates commences :—*Shrí samvat 58 Baishákh pravishte 9 Shrí bare Náráyane de dehre pratishth hoi.*

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tion by Salákara-varman is mentioned in a copper-plate inscription of the 11th century.

The other temple, that of Bensi Gopál, in the vicinity of the Palace, is of a much later date. In a copper-plate of Rájá Balabhadra, of A.D. 1595, mention is made of the consecration of a temple of Gopál, which presumably is the one in question, as no other temple of this name is known to exist in the town.

Finally, we must note two *shikhara* temples dedicated to Devi. That of Vajreshvarí or Bhagavatí outside the town is remarkable for its fine sculptures. The short inscriptions under the niches seem merely to contain the names of the artisans employed in the construction of the building, but give no certain clue to its date. The temple of Champávatí on the north side of the Chaugán contains a stone image of Durgá slaying the Buffalo-demon. In the court-yard of this temple we note a dilapidated shrine of small size which shelters the images of Vásuki Nága (or Báski Nág) and his wazir. Originally the Nága king had a more spacious residence, which was destroyed by fire in the year 1898. Since then he has found a refuge with the Deví.

Temples at Brahmaur.

The *shikhara* temples beyond those in the town are very few in number. At Brahmaur, the ancient capital, there are two buildings of this type. The larger of the two is dedicated to Shiva under the name of Mani-mahes. It is ascribed to Meru-varman, who reigned about A.D. 700, but it is very doubtful whether the present building goes back to so remote a time. This much is certain, that the erection of a Shiva temple by Meru-varman is recorded in an inscription on the brass bull which stands in front of the temple.

The other *shikhara* temple of Brahmaur, smaller in size and plainer in appearance, contains a brass image of Narsingh, the Man-lion incarnation of Vishnu. Its erection by Rání Tribhuvanarekhá is mentioned in a copper-plate inscription of Yugákara, the son of Sáhilla, and may, therefore, be placed in the 10th or 11th century. The Narsingh Temple suffered considerable damage in the earthquake of the 4th April 1905.

Temple at Sáho.

A stone temple of a peculiar type is that of Chandrashekh (Sanskrit *Chandra-shekhara*) the Moon-crowned Shiva, at Sáho. It is surmounted by a sloping slate roof, evidently of modern date. The two remarkable figures, however, on both sides of the entrance bear out that the body of the building is ancient. We shall see in the sequel that an early Shárádá inscription, discovered at the adjoining village of Saráhan, presumably records the foundation of the Sáho Temple.

Temple at Udaipur.

The small *shikhara* temple at Udaipur, 3 miles below Chambá, s a specimen of a very late type, as it was erected after the

The passage runs :—*Shri Diváne Gopále re dehre pratishtha kírdi,*

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death of Rájá Udai Singh, which occurred in A. D. 1720. It contains three small-size images of white marble. The central one represents Náráyana, the other two Rájá Udai Singh and his brother Lachman Singh, who were murdered near the spot where the temple stands. Besides, there is a slab with the effigies of the Rájá, and his four Ránís and eighteen maid-servants who became *satí* after his demise. This slab corresponds with the so-called *satí* pillars of Mandi and Kullu. It is the only instance of its kind met with in Chambá. There are, however, scattered all over the State, stones with one or two rudely-carved figures. These are known as *autar* stones (*autar* from Sanskrit *aputra* meaning "sonless"), and were erected by the relatives of a man who had died without leaving male descendants to perform the *shráddha*. The circumstance that Rájá Udai Singh died sonless led to the founding of the Udaipur temple, and the slab it contains evidently serves the purpose of an *autar* stone.

Triloknáth Temple.

In the Chandrabhágá Valley only one temple of the *shikhara* type is found. It is the famous sanctuary of Triloknáth "the lord of the three worlds," which is another name for Avalokiteshvara, the popular Bodhisattva.(1) It is probably, with the Bodhi temple at Gaya, the only Buddhist shrine in India which has remained Buddhist up to the present day. It contains a six-armed image of white marble. One right hand is in the gift-bestowing attitude, one of the left hands holds a lotus, the typical attribute of this Bodhisattva; on his head he wears the effigy of his spiritual father, the Buddha of Boundless Light, Amitábha. The officiating priest is a lama appointed by the Ráná of Triloknáth who, though professing the Hindu religion, acts as the manager of the temple. Triloknáth is, indeed, equally worshipped by the Buddhists of Láhul, Ladákh and Zangskar, and by the Hindús of the neighbouring hill tracts. It is of special interest to note that the Triloknáth Temple has a purely Indian type and must, therefore, be regarded as a monument of Indian Buddhism. It is curious that it is still known by the name of Bihár, a derivation of Sanskrit Vihára.

The body of the temple is built of stone, the spire or *shikhara* of small partly-moulded bricks. The porch, supported by two graceful pillars with fluted shafts, is profusely adorned with carvings. Unfortunately the appearance of the edifice has been completely spoiled owing to its having been encased in a clumsy, shed-like structure, which forms an anteroom in front, and at the same time provides a procession-path round the temple. The whole has moreover been thickly white-washed so as to conceal the traces of decay. Engaged in the modern outer wall are two miniature *shikhara* temples in which a number of wooden masks are preserved. At the death of a member of the Ráná's family such a mask is prepared

(1) *Cf.* My note Triloknáth, Journal of the Asiatic Society of Bengal, Vol. LXX (1902), Part I, pp. 1 ff.

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Trilóknáth Temple.

and placed in the temple, from whence it is on no account to be removed. An exception is made for three masks which are used at the *Chár* or Spring festival, and are said to represent a man, a woman and a demon, called in the local dialect *gámi*, *mézmi* and *kulínza*. The main substance of the *Chár* festival is a performance symbolising the advent of Spring and the defeat of Winter. The latter, personified as an evil demon, is represented by the bearer of the *kulínza* mask, who is chased by the joint villagers and pelted with snow balls till he retires from the village and drops his mask, after which he joins in a dance with the *gámi* and *mézmi* mask-bearers. There is evidently no connection whatever between this festival and the cult of Avalokiteshvara. The annual fair in honour of this deity, which takes place on the last of Sáwan, is likewise attended with ancient rites and sacrifices of an aboriginal type, which strangely contrast with the character of the Great Compassionate of Buddhism.

Hill temples.

The number of *shikhara* temples in Chambá State, leaving aside the miniature ones, does not exceed fourteen (ten of which are found in the town), but it would be difficult to count those of the Hill type, which are scattered everywhere along the mountain slopes and in the valleys. Their construction is extremely simple. They consist of a small cella, usually raised on a square plinth, and built of layers of rubble masonry alternating with beams of cedar wood. This is surmounted by a sloping roof of slates or wooden shingles supported by wooden posts, which form a verandah or procession-path round the shrine. Of the high pagoda-like roof met with in Kashmír, Kulú and Nepal no instances are found in Chambá. It is possible that some temples, *e. g.*, that at Chhatrárhi, originally had a roof of this kind. Owing to climatic conditions the roofs of these buildings have often to be renewed. It must, however, be admitted that they are well calculated to shelter the shrine against the heavy rain and snowfall peculiar to the hills. Though simple in their architecture, some of these Hill temples are of great interest owing to the elaborate decoration of their façades, ceilings and pillars.

Oldest Devi temples.

Chambá can boast of three such temples adorned with the finest wood-carving found in the Alpine Panjáb. They are the temples of Lakshaná, at Brahmaur; that of Shakti, at Chhatrárhi; and that of Kálí, at Mirkula or Udaipur in Láhul. It will be noticed that these three are all dedicated to Deví. The Brahmaur and Chhatrárhi temples can be approximately dated; for they contain brass images with inscriptions which record their erection by Meruvarman, and on account of their character may be assigned to about A. D. 700. I have little doubt that the images are contemporaneous with the temples in which they are enshrined. It should be remembered that the timber used for these buildings is the wood of the Himálayan cedar or *deodár* (Cedrus deodara) which, if well seasoned, is one of the most durable timbers existing

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The carvings which are exposed to the weather, *e. g.*, those on the façade of the Lakshaná Temple, are now much decayed, but wherever sheltered they exhibit an excellent state of preservation. This point is especially conspicuous in the carved capitals of the Shakti Temple.

Lakshaná Temple at Brahmaur.

The plan of the Lakshaná Temple differs from that described above, in that in front of the shrine we find an ante-room, the two being enclosed within a solid wall of rubble and wood masonry which has replaced the verandah. The façade of this building(1) is of particular interest, as in the style of its decoration it exhibits a close affinity to the architecture of Kashmír and Gandhára, and, indeed, shows traces of classical influence peculiar to the monuments of the North-West. Under the ridge-beam of the roof we notice first of all the triangular pediment with the trifoiled arch, a characteristic feature of the Kashmír temples. The seated figure in the arch is not Kálí, as supposed by Cunningham, but Súrya the sun-god, as is evident from the position of the legs. His twelve arms, holding various attributes, are presumably indicative of the twelve months of the year. The seven crouching figures along the basis of the triangle probably represent the seven days of the week.

Here, as well as on the architraves between the pediment and the doorway, we find an arrangement frequent in the Graeco-Buddhist art of Gandhára; rows of figures in arched niches, separated by dwarf pilasters. In the lowermost row the figures are amatory couples which can be traced back to Graeco-Buddhist examples. We notice also a row of supporting, crouching figures frequently met with in Gandhára sculpture and corresponding to the Atlantes of classical art. (2)

The ornamentation on the lintels and jambs of the door-way is of a purely Indian type. Over the entrance we find a double row of garland-carrying flying figures, presumably meant for Gandharvas. In the upper row each of these figures is accompanied by a female figure seated on its hip. Along the jambs standing figures are placed which are difficult to identify owing to their decayed state. On both sides of the threshold the river goddesses Gangá and Yamuná (*i. e.* the Ganges and Jamná) are still recognisable, each holding a water-vessel and a lotus-stalk, and standing on their vehicles the crocodile (*makara*) and the tortoise. Finally, I wish to draw attention to the winged dragons rampant which adorn the upper corners of the door-way.

Shakti Temple at Chhatrárhi.

The temple of Shakti Devi at Chhatrárhi which, as we saw, belongs to the same period as that of Lakshaná, is a good specimen of the Hill shrine described above. The outer doorway, however,

(1) For a reproduction see Annual Report of the Archæological Survey, 1902-03, Plate XXXIV *a*.

(2) *Cf.* Foucher. L'art gréco-bouddhique du Gandhára (Paris 1905), figures 84-87 and 102.

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Shakti Temple at Chhatrárhi.

is evidently a later addition, and the coarse frescoes on the walls of the cella are of quite recent date. The ornamentation of the inner door-way is very similar to that of the Lakshaná Temple. Here also we find, over the entrance, a row of flying figures—four on each side—the two in the centre carrying a crown, whereas the remaining six are accompanied by female figures each seated on the hip of its companion. Beneath these there is a row of thirteen cross-legged figures, of which nine represent the Nava-grahas, *i.e.*, the Sun, the Moon, the five planets—Mars, Mercury, Jupiter, Venus and Saturn—the eclipse-demon Ráhu and the comet Ketu. Ráhu is represented by a demon's head without a body, in agreement with the myth told in the Puránas. It is said that Ráhu stealthily partook of the nectar (*amrita*) produced by the churning of the ocean, but was betrayed by the Sun and the Moon, who had noticed the theft. He was beheaded by Vishnu, but the head had become immortal by the use of the nectar. Since then the Ráhu's head persecutes the Sun and the Moon and causes them to eclipse. The four remaining figures at the two ends possibly represent the Guardians of the Four Regions (Lokapálas).

Along the door-jambs we find a double row of standing figures on each side of the entrance. Those of the two outer rows alternate with crouching animal-headed figurines, which act as Atlantes, and presumably are meant either for Rákshasas or for the Ganas of Shiva. Among the standing figures we notice to the right the six-faced Kárttikeya with his peacock, and Indra the rain-god holding a thunderbolt (*vajra*) and accompanied by his vehicle the elephant (Airávata); and to the left the four-armed Brahma, carrying a rosary and a water-pot and accompanied by a pair of geese. The inner rows consist each of four figures. On the left side we recognise Vishnu three-faced, the side faces being a lion's and a boar's; and Durgá slaying the Buffalo-demon (Mahishásura). The two lowermost figures are again Gangá and Yamuná, the personifications of the sacred rivers of India. In the upper corners of the door-way we notice the same winged dragons as are found on the Lakshaná Temple.

The wooden pillars, with their pot-and-foliage capitals, supporting elaborately carved bracket-capitals in which couchant bulls and other animals have been introduced, deserve special notice.

Mirkula Temple in Láhul.

The temple of Kálí, commonly called Mirkula Deví from the name of the village where it is found, is of unknown age. The image of the goddess, a small brass idol of inferior workmanship, is inscribed with a Tákarí inscription, which shows it to belong to a late period, perhaps the 13th or 14th century. But I have little doubt that the temple in which it is enshrined is earlier than the image. The popular tradition that the Mirkula temple and that of Hidimbá at Manáli in Kulú were wrought by the same artisan

Cf. Annual Report of the Archæological Survey, 1902-03, Plate XXXIV *b*.

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Mirkula Temple in Láhul.

deserves no credit. The Manáli temple with its profuse but crude wood-carvings was built by order of Bahádur Singh of Kulú in A.D. 1559. The temple of Mirkula Deví must be centuries older. On the other hand it cannot be denied that its decoration does not reach the excellence of that on the Lakshaná and Shakti temples. It evidently belongs to some intermediate period, perhaps the 10th or 11th century. The wood-carving of the Panjáb Hills exhibits, perhaps more than any other branch of Indian Art, a constant deterioration. Modern work is indeed so clumsy as to appear primitive.

The Mirkula temple, like that of Lakshaná Deví, has an ante-room or *mandapa* in front of the shrine proper, and a solid wall enclosing both. It is surmounted by a high conical roof. It would be impossible here to give an adequate description of the wood-carvings which cover the façade of the shrine and the ceiling of the *mandapa.* The central panel of the latter, with its magnificent lotus rosette enclosed within a *vajra* border, is similar in construction and partly in design to the ceiling of the Pandrenthan temple in Kashmír. It is not a little curious to find, on one of the other panels of the ceiling, a representation of the temptation of Buddha by Mára, the Evil One; a subject which one would scarcely expect to meet in a shrine of the blood-thirsty Kálí. In the centre the Shákya Sage is seated impassible alike to the charms of Mára's daughters and to the onslaught of his dreadful host. To the left is Mára, standing on a chariot drawn by dragons, shooting an arrow at Buddha. To the right we see him again on the same chariot after his attack has failed. His two daughters support him, while bow and arrow are dropping from his hands and the animals attached to his chariot have fallen into disorder. Of the remaining carvings I wish only to note scenes from the Mahábhárata and Rámáyana on the architraves. Two panels on both sides of the window represent the Churning of the Ocean and Vishnu's Dwarf (Vámana) incarnation. Conspicuous in the latter is the figure of Vishnu who, having assumed his divine shape, bestrides the Universe in three steps.

Chámundá Temple at Deví Kothí.

Of the other numberless village temples, mostly dedicated to a Deví or Nága, the only one which deserves a passing notice is that of Chámundá, at Devi Kóthí, on account of the Mughal influence manifest in its wood-carvings. It was built by Rájá Umed Singh in A. D. 1754. The same influence is observable in some profane buildings of that period, *e. g.*, the State Kóthí at Brahmaur, ascribed to Rájá Prithvi Singh, which was destroyed in the earthquake of the 4th April 1905. Specimens of modern wood-carving, as far removed from the old work in merit as in time, may be seen at Mindhal, opposite Sách, on the temple of Chámundá (commonly called Mindhal Deví), and on the little Nága temple near Kilár.

Footprint pillars.

Before leaving the monuments, I wish to note the footprint pillars or *pádukas* which the traveller in Chambá will notice in

great number in front of village temples or at the road-side. They consist of a pile of stones covered by a flat slab, on which a trident (*trisúl*) with a footprint on each side is carved. They are always erected in connection with some temple, but are often placed at a considerable distance from the shrine. Their object is to enable passers-by to make their obeisance and present their offerings, usually flowers, to the deity without having to go all the way to the actual shrine. CHAP. I, B. History. Archæology.

The trident, perhaps originally a representation of lightning, is the attribute not only of Shiva but also of Deví. It is with this weapon that she is regularly shown slaying the Buffalo-demon. Hence iron tridents of all sizes are favourite votive offerings presented to the goddess, and will be found in great number in any Deví shrine. They are likewise offered to the Nágas, which moreover receive twisted sticks (evidently on account of their resemblance to snakes) and miniature wooden yokes. The latter, it is said, are presented when a young bullock is for the first time yoked to the plough; for the Nága is considered as the patron of cattle. The trident.

There can be little doubt that in the territory now forming Chambá State two scripts once were in common use; the indigenous Bráhmí from which all modern alphabets of India are derived, and the Kharoshthí written from right to left, which was introduced by the Achaemenids into the north-west of India, which formed part of their empire. At Pathyár and Kanhiára, in the Kángrá District, two rock-inscriptions are found, each of which contains the same legend in those two scripts.[2] The Pathyár inscription belongs to the Maurya period, that of Kanhiára to that of the Kushans, so that we must assume that for many centuries Bráhmí and Kharoshthí were used side by side in this part of the Panjáb. It is interesting to note that both the places where these inscriptions are found once were included in Chambá territory. INSCRIPTIONS.[1]

Within the present limits of Chambá State the earliest epigraphs hitherto recovered are a few short rock-inscriptions, in Gupta character of the 6th century, which have not yet been satisfactorily deciphered. One of them reads:—*Om namah Shiváya* "Adoration to Shiva." They were found in the Panali Nálá, near Guṇ, in the Lilh *pargana*. Earliest epigraphs.

The group of inscriptions of the reign of Meru-varman (c. A.D. 700), which were first brought to notice by General Cunningham,[3] are of great interest for the early history of the State. They are engraved on the pedestals of the brass images of Lakshaná, Shakti, Ganesh and Nandi. The two Deví images are en- Inscriptions of Meru-varman

(1) *Cf.* Annual Report, Archæological Survey, 1902-03, pp. 239 ff.
(2) *Cf.* Epigraphia Indica, Vol. VII (1902-03), pp. 116 ff.
(3) Report, Archæological Survey, Vol. XIV, pp. 109 ff.

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shrined in the wood-carved temples described above, the Ganesh image is placed in a small, insignificant shrine at Brahmaur and the bull Nandi stands in front of the *linga* temple of Manimahes at the same place.

Inscriptions Meru-varman.

The inscriptions, engraved on the base of these idols in a far from correct type of Sanskrit, bear no date, but judging from the character they must belong to the beginning of the 8th century of our era. Besides the name of Meru-varman himself, two of them mention the names of Divákara-varman, his father; of Bala-varman, his grandfather; of Aditya-varman, his great-grandfather; and of Múshuna or Moshuna, the progenitor of his race. From the title *Máhárájádhirája* (literally, king of kings) used in one of the inscriptions it may be inferred that Meru-varman was an independant chief of some importance.

It is clear that his capital was at Brahmaur and that his dominions included Chhatrárhi. Gun, a few miles lower down on the opposite (right) bank of the Rávi, must also have belonged to his territory. This is evident from an inscription on stone, discovered here in the summer of 1905, which records the founding of a Shiva temple by a feudatory chief (*Sámanta*) of the name of Ashádha, who mentions Meru-varman as his overlord.

Sháradá inscriptions.

For more than two centuries after Meru-varman all inscriptions cease.(1) From the middle of the 10th century there begins a series of epigraphical records continued almost uninterruptedly up to the present day. Those of the pre-Muhammadan period are all in the Sháradá character, which is a descendant of the Western Gupta type, and was used all through the Panjáb Hills, and probably also in the Plains.(2) It is still in vogue among the Pandits of Kashmír. In the Muhammadan period this script gradually degenerates to the modern Tákarí. From the 18th century Nágarí is used for copper-plate inscription. It is curious that on the earlier plates of this period the Rájá's seal is invariably written in this character.

The earliest Sháradá inscription existing is probably the beautifully executed eulogy (*prashasti*) of Saráhan, opposite Sáho. It consists of twenty lines carved on the two sides of a stone slab preserved in a small Shiva temple near that village. It contains no date and affords no historical information, but is remarkable for its fine workmanship and excellent preservation. The twenty-two verses of very good Sanskrit poetry which it contains are mainly devoted to extolling the beauty of Somaprabhá, the spouse of the chief Sátyaki, the son of Bhogata. She is described as "born from the house of the lord of Kishkindhika" which, in the Rámáyana, is the name of the fabulous realm of

(1) The only inscription which perhaps belongs to this period is the rock-inscription of Preli-ra-gala, which contains the name of Mrityunjaya-varman, not found in the *bansauli*.

(2) *Cf*. Buehler, Indian Palæography (transl. Fleet) pp. 57 ff.

Sugríva, the monkey-king, but here denotes the Himgir *pargana.* Her husband, in order to establish an unshaken friendship between her and the Mountain-daughter (*i. e.* Párvatí), erected a temple to Shiva Chandrashekhara (the Moon-crowned). There is reason to assume that the temple founded by Sátyaki is not the plain village temple in which the stone is now lying, but rather the important Shiválaya of Sáho, known by the name of Chandrashekhara, which has been noted above. This sanctuary appears to have been restored at a not very remote date, and it is possible that on this occasion the stone recording its foundation was removed to the opposite side of the river.

Copper-plates

Among the inscriptions of Chambá State the title-deeds engraved on copper-plates (*pattas*) are most prominent, both on account of their number and historical value. Nearly all of them record grants of land bestowed on temples or Brahmans by the Chambá Rájás. Cunningham was the first to draw attention to the existence of three such documents in Chambá. The number of inscribed copper-plates, however, is infinitely larger than Cunningham supposed, as apparently almost every Chambá Rájá has been in the habit of giving grants of land. Up to the end of the reign of Rájá Prithví Singh eighty plates have been recovered. The total number of copper-plates found in the State may amount to double that number. The existence of a series of documents of this kind, issued by a line of rulers of one State during a period of ten centuries, is certainly unique in the Panjáb and perhaps in the whole of India. It is the more remarkable as in the surrounding hill districts only very few specimens have come to light, and these of a comparatively recent date. Kalhana, the author of the Rájatarangini, mentions the occurrence of copper-plate grants in Kashmír which he consulted in composing his Chronicle,(1) but hitherto not a single specimen has come to light. Evidently here as elsewhere Muhammadan rule led to the total destruction of those valuable historical documents. Chambá is at present the only place in the Panjáb where copper-plates of the pre-Muhammadan period exist.

Pre-Muhammadan copper-plates

The earliest plate which has yet been found contains the name of Sáhilla-varman, the reputed founder of Chambá, and was issued by his son Yugákara—(or Yagákara) varman in favour of the Narsingh Temple at Brahmaur. Next in order is a grant by Sáhilla's grandson Vidagdha-varman. In the three following plates we find the names of Sálaváhana-varman and his two sons Soma-varman and Ásata. In the first of these three rulers Professor Kielhorn has recognised the Chambá Rájá Sála, who, according to the Rájataranginí (VII, 218), was deposed by Ananta-deva of Kashmír (A.D. 1028-63). We also find Ásata mentioned in the same Chronicle(1)

(1) "By looking at the inscriptions recording the consecration of temples and grants by former kings, at the laudatory inscriptions, and at written works, the trouble arising from many errors has been overcome." Rájat. I, 15 (transl Stein).

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(VII, 588) as having visited Kashmír in A. D. 1087-88 in the reign of Ananta's son and successor Kalasha. These data help us to fix the period to which these three plates belong as the second half of the 11th century. The two earlier plates may thus be assigned to the latter half of the 10th century. It should be noted that the five grants of the pre-Muhammadan period are only dated in the regnal year of their donors, so that their date can only be inferred from external evidence.

Ancient topography.

These inscriptions show that in the 10th or 11th centuries Chambá was an independent State, comprising the Upper Rávi and Budhil Valleys and the country round Chambá Town on both sides of the Rávi. As the plates are all dated from Chambá as the seat of government, it is probable that the State extended considerably further down, and comprised the whole of the Rávi Valley as far as the Siváliks. It probably bordered on this side with the petty Hill-State of Balaur, the existence of which in the 11th century is attested by the Rájatarangini. Here it is frequently mentioned under the name of Vallápura, from which the modern Balaur is derived.

It appears further from the early copper-plates that at that period Chambá was divided into districts (*mandala*), which partially seem to have corresponded to the modern *parganas*. The following are mentioned by name:—

1. Brahmapura, the present Brahmaur, occupying the Budhil Valley.

2. Trighatta, now Trehtá, a tract along the Upper Rávi above its junction with the Budhil. The name points to the existence of three passes (Sanskrit *ghatta*, Hindi *ghát*), presumably those leading into Kángra across the Dhaula Dhár.

3. Panthila, the modern Panjila *pargana*, situated above Chambá between the right bank of the Rávi and the left bank of the Sáho.

4. Távasa (a name which is probably preserved in that of the village Tausa), stretching from the right bank of the Sáho as far as the right bank of the Rávi, a few miles below Chambá Town.

5. Párakamata, on the left of the Rávi opposite the town of Chambá, perhaps corresponding to the Sách *pargana*.

6. Bhattára, probably corresponding to the Hol valley. The name is now applied to some fifteen villages in the Hol-Gudiál *pargana*, one of which is called Banja. The local deity is known as Bhattár Devi Sitalá, and the annual pilgrimage to her shrine is called the Bhattár *játra*.

Fountain inscriptions.

Another important class of epigraphical records are the fountain inscriptions, which are nearly contemporaneous with the early copper-plates. They are commonly found on huge slabs, covered

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with quaint figures and ornamental carvings, which were erected at springs, and dedicated to Varuna, the god of the waters. His figure usually occupies the centre of the carved surface. A water-spout, sometimes likewise carved, is passed through a square hole in the lower portion of the stone, and in a few instances a cistern consisting of three slabs is constructed in front to receive the water. These stones are peculiar to Chambá. The only place outside Chambá where I have noticed them is Sisu in British-Láhul.(1) In Chambá they are especially numerous in Churáh and Pángí. A few specimens exist at Triloknáth in Chambá-Láhul, but these are not inscribed. In the Rávi Valley proper fountain-slabs exist, *e.g.*, at Brahmaur and Chhatrárhi, but of a much smaller type and without inscriptions. These commonly are carved with figures of the Nava-grahas, of Vishnu resting on Shesha, of the ten incarnations (*avatáras*) of the same deity, and of the river-goddesses Gangá and Yamuná. In the summer of 1906 a stone of this type was discovered built in the wall of a house in the city. A well-preserved specimen is placed under a banyan tree in the village of Kheri (map Kairi) on the left bank of the Rávi, close to the British border.

The inscribed fountain-slabs of Churáh and Pángí are of peculiar interest for Chambá chronology, as they are fully dated both in the Shástra or Saptarshi era (also called Lokakála),(2) and according to the reign of the ruling chief. The name of the month, the lunar day (*tithi*), the week day and the lunar mansion (*nakshatra*) are also indicated, so that it is possible to verify the dates. The fountain-stone of Luj near the Pádar border, dated in the first year of Rájá Jásata, supplies the first fixed date in Chambá history, *viz.*, A.D. 1105. It also shows that at this period Pángí formed part of the Rájá's dominions. That of Sálhí in the Sechu Nálá, dated in the 27th year of Lalita-varman and in the Shástra year 46 (A.D. 1170), establishes the year of accession of that Rájá to be A.D. 1144. It was erected by a local Ráná, Ludrapála by name, whose descendants still live on the spot.

Sálhi fountain inscription.

The Sálhi stone, the largest of its kind (6 feet 6 inches high, 7 feet wide), is moreover of peculiar interest on account of its carvings. These represent various deities arranged in three rows, each figure being marked with an inscription. The centre of the upper row is occupied by Shiva with his trident; to his right are Varuna, the god of the waters, and Ganesha; to his left Indra, the thunder god, and the six-faced Kárttikeya. Each figure is accompanied by its peculiar vehicle (*váhana*). In the middle of the slab over the spout-opening is a panel representing Vishnu's sleep. The remaining eight figures are river-goddesses, all identical in attitude and attributes, and distinguished only by their *váhanas*. They are shown standing, and hold a lotus-stem and

(1) *Cf.* Moorcroft Travels, London 1841, Vol. I, p. 194.
(2) On this era, *vide* Kielhorn Indian Antiquary, Vol., XX (1891), pp. 149 ff.

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a water-vessel on which the name of the river which they personify is incised. Thus we are enabled to recognize Gangá (Ganges), Yamuná (Jamná), Sindhu (Indus), Veth (Jehlam), Byás (Biás) and Satludr (Satluj). The two remaining figures which are partly destroyed must have represented the two rivers of Chambá, the Rávi and the Chandrabhágá. Thus we have the sacred twin-rivers of India, the Indus, and the five rivers of the Panjáb. It is worthy of note that the names in the inscriptions are given in the vernacular spoken in the Hills.

Sai fountain inscription.

Among the fountain-stones of Churáh that of Sai deserves special notice. Here also the figures have inscriptions containing their respective names. They are arranged in two rows, but only those of the upper row represent deities. The lower compartment is reserved for mortals. Here we find an effigy of the person for whose sake the stone was erected, named Ránautra Pháhi, in the inscription. The female figure which accompanies him, the inscription of which is lost, probably represents his wife. Both are shown in the act of worshipping a *linga*. The two remaining figures I suppose to be female attendants. The main inscription, besides recording the erection of the fountain-stone, contains a stanza in corrupt Sanskrit, in which the comparative merit of various pious works is stated. Most meritorious of all, according to the poet, is the construction of a road. The inscription is dated in the year 4270 of the Kali-yuga, or era of Sin, corresponding with A.D. 1168-69. It adds that 427,730 years still remain; the whole period consisting of 432,000 years. The Sai inscription is the only pre-Muhammadan record, found in Chambá, dated in an era other than the Lokakála or Shástra era. It is moreover of special interest to find here the Kali-yuga reckoning, which is hardly ever used in inscriptions[(1)]

Naghai fountain inscription.

At Naghai, a hamlet two miles south of Sai, half a dozen carved fountain-slabs were unearthed about 1895. One of them bears an indistinct inscription in which it is stated that in the reign of Trailokya-deva the Varuna-deva (*i.e.*, the slab in question) was erected by Deva-prasáda, the son of Rájánaka Nága-prasáda, the son of Náguka, for the sake of the bliss in the next world of Rání Mekhalá. We recognise the god Varuna in the central figure carved on the slab. To his left stands a female with two miniature figures, which we may assume to represent the deceased Rání and her two children. The central portion of the stone is decorated with an exquisitely-carved band of foliated ornament. The name of Trailokya-deva is mentioned on two other inscribed fountain-stones in the villages of Bhakúnd[(2)] and Dadvár. As the name does not occur on the genealogical roll of the Chambá Rájás, and the three inscriptions are found at no great distance from each other,

(1) *Cf.* Sewell-Dikshit. The Indian Calendar, London 1896, pp. 40 f.
(2) The Bhakúnd stone has been removed to Chambá to be placed in the proposed State Museum.

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it is probable that Trailokya-deva was a local ruler who owned allegiance to the Rájás of Chambá. His date seems to have been the first half of the 11th century.

Deví Kothí fountain inscription.

Two fountain-inscriptions, of a different type from those already noted, remain still to be discussed. Whereas the latter are brief records in a mixture of Sanskrit and vernacular, the two inscriptions of Déví-Kothí and Múl-Kihár are extensive eulogies or *prashastis* in elegant Sanskrit poetry. Unfortunately neither of the two is complete. The Déví-Kothí inscription was originally incised on two slabs of equal size let into the back-wall of the cistern, the construction of which it records. In the centre an inscribed image of Náráyana was placed. One of the two slabs containing the first half of the poem has disappeared. Locally it is asserted that it was carried off by a lama, but it is not at all impossible that some day it will be discovered in one of the walls of the village. Two other inscribed stones, it may be noted in passing, have been recovered in this manner. The remaining half of the inscription contains a eulogy of the local Páná Nága-pála, whose genealogy presumably was given in the lost portion. It relates how, after his father's death, he withheld his mother from becoming a *satí*, and how she had a cistern built in memory of her deceased husband. The inscription is dated in the 17th year of Lalita-varman, who is stated to have conferred on Nágapála the title of Rájánaka, *i. e.* Ráná.[1] It bore also a Shástra date which unfortunately is lost, but as the Devi-Kothi inscription is ten years anterior to the Sálhí one of the 27th year of Lalita-varman, its date must be A. D. 1160. The author of the eulogy was Kamalalánchhana the Rájaguru, whose learning and poetical skill is amply attested by the document.

Múl-Kihár fountain inscription.

The Múl-Kihár fountain-inscription is in a deplorable state of mutilation, the right end of the stone being broken off and the remaining portion greatly defaced. This is the more to be regretted as it was evidently a work both of literary merit and historical interest. In some thirty stanzas of excellent Sanskrit poetry it gives the genealogy of the local Ráná, and relates the circumstances under which the cistern was constructed. Unfortunately many of the names are lost. The first name seems to be Gayapála who, perhaps, is identical with a Thákur of that name mentioned in Kalhana's Rájataranginí, as commander-in-chief of the forces which were to restore Bhikshháchara, the grandson of Harsha, to the throne of Kashmír. We read in the inscription that he belonged to the house (*gotra*) of Káshyapa. It was apparently Gayapála's grandson who founded the cistern, in memory of his wife. The inscription is dated in the regnal year of some Chambá Rájá, perhaps Vijaya-varman, and from the character it may be assigned to the beginning of the 13th century.

(1) The word Rájánaka is lost, but can be restored with next to full certainty.

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Records of Ránás.

There are a few fountain-stones which were erected by Brahmins, *e.g.*, that of Dadvár, and probably also that of Bhakúnd, which was set up by Paripúrna, the son of Bhosharman, "fearing with the fear of existence" (*samsára-bhaya-bhítena*). But the great bulk of these inscriptions are due to feudatory chiefs or Ránás. The existence of such Ránás in the Kángrá Valley is attested by the Baijnáth *prashastis*. In the 12th century they must have been still numerous and powerful in Churáh and Pángi, as appears from the inscriptions discussed. They evidently owed allegiance to the Rájás of Chambá and dated their inscriptions in the regnal year of their reign. It is remarkable that in the inscriptions of the Muhammadan period no mention whatever is made of these Ránás. They must have gradually disappeared, in what manner it is impossible exactly to decide. We may, however, presume that it was the policy of the Rájá to curtail the power of these barons of the Hills, whose existence constituted a constant danger to his own position. He may have attained this end partly by main force, and partly by the policy of attaching them to his court and person. This we may infer from the fact that the copper-plate of Soma-varman contains the names of two Ránás who held the offices of Prime Minister and Lord Chancellor. At the present day there are only a few Ránás in Chambá State who still hold the position of feudatory chiefs, the principal one being the Rána of Triloknáth in Láhul. The descendants of those Ránás who were deprived of their baronies have taken to agriculture, but are still distinguished by the title of their ancestors, which now in reality has become their caste-name.

Copper-plates A. D. 1300 to 1500.

The inscriptions of the Muhammadan period do not exhibit the great variety of the earlier epigraphs. They are almost exclusively copper-plate grants. Earliest in date is one of Vairási-varman of A.D. 1330. Next come four plates of Bhota-varman c. A.D. 1400. From that time onwards the plates are found uninterruptedly up to the reign of the present Rájá. The difference between the pre-Muhammadan plates and those of the 14th and 15th centuries is most striking. Whereas the former are neatly engraved in well-defined Shárадá characters and written in very tolerable Sanskrit, we find the latter scribbled on small-sized and irregular-shaped plates in a far from distinct type of Tákarí, and in a language which, though evidently meant for Sanskrit, shows an astonishing ignorance of its most elementary grammatical rules. This marked degeneration, both of scholarship and workmanship, may no doubt be accounted for by the general deterioration of Hindúism after the final victory of Islám in India, and particularly by the establishment of Muhammadan rule in Kashmír, which always had been a great centre of Sanskrit learning.

Copper-plates A. D. 1500 to 1700.

Towards the end of the 16th century, in the reign of Pratáp Singh (a contemporary of Akbar), there is a decided improvemen in the execution of the plates, which perhaps was an outcome o

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the general revival of Hindú art, under the tolerant rule of the early Mughal emperors. We also notice a tendency to follow the old examples of the pre-Muhammadan period, but the knowledge of Sanskrit remains at a low ebb, and in those passages where the boundaries of the granted lands are described it is considered safer to resort to the vernacular. From a linguistic point of view these *bháshá* portions are of great interest, as they contain numerous geographical and agricultural terms now partly obsolete or changed in form and meaning.(1) The forty-two copper-plate grants of Rájá Balabhadra (A.D. 1589-1640-1) deserve special notice on account of their fair execution. As regards language, also, they are decidedly superior to any plates of this period.

Chronology.

In one respect the plates of the Muhammadan period may be said to show progress in so far as nearly all of them are dated, some in the Shástra or Lokakála era alone, but most of them both in the Shástra and Vikrama eras. In the 17th and 18th centuries we find occasionally, in addition to these two, the Shaka era also used. This circumstance considerably increases their historical value, and enables us to fix approximately the reign of each of the Chambá Rájás.

Shaivism and Vaishnavism.

Another noteworthy point is this that the pre-Muhammadan plates have a distinct Shaiva character. It is true that two of them mention the erection of a temple to Vishnu, but in the general formulæ of the grants the first place is given to Shiva. Ráma is only quoted as an example of filial piety: Krishna is never spoken of. The prevalence of Shaivism is also borne out by the stone inscriptions, three of which record the founding of a Shiva temple. On the fountain-stones we usually find figures worshipping a *linga*. In the later copper-plates, on the contrary, Ráma has become the designation of the supreme deity, and the grant is given "for the sake of the pleasure of Krishna."

Platform inscription in Chambá Town.

Finally, I may mention a Sanskrit inscription cut in ten lines of Tákarí letters on a platform at the outskirts of Chambá Town, on the old road to Sarol. It is dated Vikrama *samvat* 1717, Shaka 1582, Shástra 36, Vaishákha *badi* 13, Wednesday, on the conjunction of the Sun and Aries (*i.e.*, at the time of the Vernal Equinox). This date corresponds to Wednesday, the 28th March, A.D. 1660.(2) The careful notation of the date would lead us to expect the record of some important historical event, but the inscription only mentions that on that date a *pipal* tree (Sanskrit *ashvattha*) was planted and a platform built by Sundara-dása, the son of Víra-dása, the son of Bhágíratha-dása, "for the sake of the pleasure of Lakshmi-Náráyana." It winds up with the wish "that all creatures may take rest on this fine platform which will be a place of repose in the season of heat."

(1) A list of them is given in the Appendix.
(2) On the date of this inscription, *vide* Indian Antiquary, Vol. XX, 1891, p. 152.

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History. (1)

Sources of information.

The principal authority for the history of the State is the *bansauli* or genealogical roll of the Rájás, which, in addition to a full list of names, contains much historical detail of great interest and value. Next in importance are the epigraphical records already described. Thirdly, popular tradition is often very helpful in throwing light on the history of the past, and much information of a fairly reliable character has come down to us through this channel. In addition to these sources, the references to Chambá in the annals of other States have proved of much value in fixing the chronological order of events. This is specially true of the Rájataranginí, or History of Kashmír, in which are to be found several references to Chambá of great importance.

The aborigines.

There are no sources of information to help us to determine who were the original inhabitants of the mountain area now included in Chambá State, but common tradition affirms that they came from the plains. If one may hazard a conjecture where all is uncertain it seems not improbable that the aborigines of these hills are now represented to a large extent by the various low-caste tribes, which form a very considerable proportion of the population. We know that this is the case on the plains, and it seems not unreasonable to believe that the same is true of the hills. In Chambá State the tribes in question comprise fully one-fourth of the population. They are included under the names of Kolí, Hálí, Sípí, Chamár, Dúmná, Barwálá, Megh, Darain, Rehára, Sarára, Lohár, Bhatwál, Dhaugrí, and some others. (2) Though differing among themselves as regards social status, they are all looked upon as outcast by the high-caste Hindú, who applies to them the epithet of Chanál or Chandál. These low-caste tribes possess no traditions as to their original home, which tends to confirm the conjecture that a long period of time must have elapsed since they first migrated to the hills. General Cunningham believed that the Western Himálaya were at one time occupied by a true Kolian group from the same race as the Kols of Central India. (3) There are still many people in the Western Hills who bear the name of Kolí; and the Hálí, Sípí, Megh, and Dágí, &c., are essentially the same people. The Dágí of Kulú, for example, are all called Kolí as an alternative name. These tribes must have been of non-Aryan origin like the other aborigines of India, but a great fusion of races took place in ancient times by intermarriage, and later by degradation from the high-castes a process which is still going on. This doubtless led in course of time to many changes in the appearance and characteristics of the people, and to these we may ascribe the fact that all now exhibit the features of the Aryan race, and use dialects of the Aryan family

(1) By Dr. J. Hutchison, *Church of Scotland Mission, Chambá.*

(2) The Megh, Dúm, Chamár and other allied castes are found in the same social position in the Jammu area. In Kángra and Kulú, and as far as the Sutlej, the same or similar names are used to designate the same class of people.

(3) There was also probably a large Dravidian element in the aboriginal population of the hills. *Vedic India,* pages 287—293, and *The North-Western Province of India* by W. Crooke, pages 58—63.

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The aborigines.

of languages. These low-caste tribes are employed in menial occupations, many of them being farm-servants and artisans. Some of those in Chambá State, and probably in other parts of the hills, are small farmers, and hold land either directly from the State, or from high-caste proprietors. In their subordinate position of farm-servants they were usually spoken of as *káma*, and in former times, and indeed up to the commencement of British rule, were in a state analagous to that of slavery. Even now they labour under some social restrictions, especially in the Native States; and their condition generally seems to indicate that they have long occupied a very depressed position in the social scale. There is a common saying in the hills which runs thus:—

Chanál jethá : Ráthí kanethá.

"The Chanál is the elder brother: the Ráthí the younger." The meaning attached to this saying by the people is, that the high-castes are dependent on the Chanáls, just as a younger brother is on an elder one. No ceremony of any importance can take place without their presence and help. At births, marriages and deaths they are indispensable in one capacity or another. It seems improbable, however, that this was the original signification, which has become obscured through the lapse of ages. It is more likely that the saying is an unconscious expression of the general conviction that the Chanáls were the original inhabitants of the hills. The Ráthís came at a later period; yet so long a time has passed since even they migrated to the mountains, that they are generally regarded as having been always resident there.

The Aryans. Colonisation of the hills.

A new view of Aryan migration, recently suggested by Professor Rhys Davids, throws much light on the colonisation of the hills.(1) He postulates three lines of advance, one of which was along the foot of the Himálaya from Kashmír eastward. The Aryans, being hillmen, tended to cling to the hills, and we learn that there is clear evidence, in Sanskrit literature, of their presence in the Western Himálaya at a very early period, probably before that in which the hymns of the Rig Veda were compiled.(2) We may therefore assume that the oldest strata of the population of Chambá State are of very ancient origin.(3)

Four principal castes.

At the present time the four principal caste subdivisions are Bráhman, Rájpút, Thákur and Ráthí—of which the two latter may be regarded as one caste—and they include the great bulk of the high-caste population. It is noteworthy that, in general character and mutual relationship, they substantially represent the three sections of the ancient Aryan community, *viz.*, Bráhman, Kshatriya, and Vaishya.(4)

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(1) *Budhist India*, page 32.

(2) *Vedic India*, page 170.

(3) Dr. Grierson has recently pointed out that the dialects of Rajputana are closely allied to those of the Himálaya. R. A. S. October 1901, page 808.

(4) The original meaning of Vaishya simply was "the common people".

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But while the lower strata of the population in each of these castes are probably of ancient origin, it is certain that all of them have received large accessions from the plains at various periods, as the result of invasion and immigration.

Bráhmans and Rájpúts.

As regards the Bráhmans, it is probable that many of them began to find their way into the hills at an early period, as priests and religious devotees. The Gaddi Bráhmans have a tradition that their ancestors came from Delhi to Bráhmaur in the reign of Rája Ajia Varma, A.D. 780-800. Many of the Rájputs are probably the descendants of invaders from the plains. The Gaddi Rájputs have the same tradition as the Gaddi Bráhmans as to their original home: while the Gaddi Khatrís say that their ancestors fled from Lahore to escape persecution, probably at the time of the early Muhammadan invasions. Doubtless many of all castes came to the hills for the same reason during the period of Muhammadan rule.

Thákur and Ráthí.

The Thákur and Ráthí are almost certainly of ancient origin, and are regarded as indigenous to the hills. These castes are widely distributed throughout the Western Hills. In the Jammu area, between the Jhelum and the Rávi, they are all classed as Thákur: and in the Kángra area, the same people are called Thákur and Ráthí. They are essentially an agricultural people, resembling in many respects the Jats of the plains. In Chambá they number more than one-half of the high-caste inhabitants, and form the backbone of the population.

Gaddis.

The Gaddis are a separate clan. The term Gaddi is a generic name, and under it are included Bráhmans, Rájputs, Khatrís, Thákurs and Ráthís. The majority, however, are Khatrís. As the custom of the Bráhman and Rájput sections is to return themselves under their caste names, it is improbable that any of these have been classed as Gaddis. The Census Return may therefore be regarded as including, chiefly, the Khatrí, Thákur, and Ráthí sections of the clan. The traditions as to their original home have already been referred to. They are found principally in the Bráhmaur *Wizárat*, which is called Gadderan, but also in other parts of the State.

Minor high-castes and Muhammadans.

As regards the minor high-castes, chiefly consisting of Khatrí, Kumhár, Jat, Sikh, &c., the figures for each are so small that their presence in the State is easily accounted for, and the same is true of the Muhammadan portion of the population. They must all have come from the plains probably at no very remote period.

The Thakurain period.

Now the most ancient traditions current in the hills have reference to a time when the greater part of the Western Himálaya was under the rule of petty chiefs, who bore the title of *Thákur* or *Ráná*. These chiefs owned States of very diminutive size,

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and, in what is now Chambá territory, each of these was called *ranhu*.[1] They are said to have been constantly at war with one another, and their *ranhu* boundaries were in consequence very unsettled. As regards caste the general opinion is that the Ránás were Rájputs, and all the existing families are of this caste. In the case of the Thákurs common opinion is not so clear, but the general impression seems to be that they belonged to the caste which is indicated by the name. Probably most of them originally were of Ráthí caste. We may suppose that, having gained an ascendency over a small portion of territory, each of these Ráthí leaders was recognized as ruler, and assumed, or was given the title of 'Thákur,' meaning 'chief' or 'lord.' The various offshoots of the ruling families of Ráthí caste would naturally seek a distinctive name for themselves, and thus the word Thákur probably acquired the secondary meaning which it still bears, as the name of a separate caste. This caste ranks immediately beneath the Rájpút, and above the Ráthí, the chief distinction being that the Rájput will take the daughter of a Thákur in marriage, but will not give his own in return, and the same is true of the Thákur and Ráthí. As a caste name the word is pronounced Thakkur.[2]

The period during which the Thákurs and Ránás ruled in the hills is spoken of as the 'Thakurí' or 'Thakurain.' This Thakurain period seems to have been of very ancient origin, but when it began, and how long it lasted, are questions to which no satisfactory answers can be given. One thing is certain, that it continued in force for a much longer time in some parts of the mountains than in others. In the Kulú Settlement Report, Sir J. B. Lyall points out that the traditions relating to that period are carried back to a much more remote past in the case of Kángra than in that of Kulú, and they refer to a time which is comparatively recent as regards the Ráví and Chandrábhága Valleys. It is true that the Upper Ráví Valley was conquered from the Ránás, who previously ruled there, by the founder of the Chambá State, in the middle of the sixth century A.D.; but the lower portion of the valley was not subdued till the early part of the tenth century. The Kashtwár State was founded towards the end of the tenth century, the country having been taken from the Thákurs who previously held it. The Thákurs of the Chandrabhága Valley, evidently independent rulers, are referred to in the Rájátaranginí as late as the early part of the twelfth century. The Bhadrawáh State again seems, from the *bansaulí*, to have been founded about the time of Akbar the Great, and there, too, the Ránás are said to have been in power previous to this. A still more striking instance is that of Pádar in the Chandrabhága Valley. There the Ránás unquestionably ruled the country until subdued by Rájá

(1) Many inscriptions dating from the time of the *Ránás* have recently been found in Chambá. One of the earliest of these, containing the word *Rájánaká=Ráná*, dates from about A.D. 700.

(2) The original form of the word was *Thákkura*, of which *Thákur* is a later variation

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Chatar Singh of Chambá, at a date subsequent to A.D. 1664. The descendants of several of them are still in existence, and are now reduced to the position of common *zamindárs*, but the traditions regarding them are so clear and definite that there can be no doubt as to their authenticity. In Pángí the traditions of a Thakurain period refer to a time more remote than in the case of Pádar, due to the fact that it was subjected to Chambá at an earlier date. There also, however, several of the old families still exist as common farmers.(1) In Láhul the Thákurs are in possession to the present day of most of the territory ruled by their ancestors. Indeed, all through the hills traces are still to be found of the old order of things, and local tradition can often point to the sites of the Ránás' forts,(2) or recall stories of their exploits, and even define the boundaries of their territories. In the Chambá State there are several cases in which their descendants retain possession to this day of the whole, or a part of the old family domain, and still bear the old family title; while many more who have sunk to the position of common cultivators are spoken of, and addressed as *Ráná*. In the Kulú Settlement Report, Sir J. B. Lyall says: "Many of the existing *kothís* and *tappás* are said to have possessed their present limits from the day when each of them formed the domain of a Thákur." The same is probably true as regards some of the *parganas* of Chambá State, though, judging from common tradition, the country would seem to have been more minutely subdivided than was the case in Kulú. In former times, however, these *parganas* were more numerous than at present, and may then have represented, to a greater extent than they do now, the ancient limits of the old *ranhus*. Some of the State *kothís* are said to stand on the very sites formerly occupied by the Ránás' forts, and in several instances the ancient buildings themselves are still in use.(3)

Relation to paramount States.

As regards their relation to the more powerful States in their vicinity, Sir J. B. Lyall suggests that the small States of the Thakurain period can seldom have been entirely independent. He says: "Without a lord paramount, and with no bond of confederacy, such diminutive States could never have existed side by side for any length of time. It is pretty certain, therefore, that with short intervals of complete independence in periods of confusion, they must have been more or less subject and tributary to some superior power." This remark was made with reference to the States of

(1) A Ráṇa and a Thákur are still resident in Kilár, and on the first day of the annual *mela* in October, they are escorted in state from their homes to the place of meeting; the local State officials even sometimes supporting them on the right and left.

(2) The remains of the Ránás' fort are still to be seen on the Bannu Hill near Chambá: and the following popular rhyme has handed down the name of one of them to our own day:—

"Rahla Ráná, Bahla Rání;
Bannu kot, Sarol páni;
Badram janjan khání."

"Rahla Ráná and Bahla Rání had their fort on Bannu Hill, their water from Sarol (a cool spring near Chambá), and their rice from Badram (a place near Chambá)."

(3) In the Simla Hill States, some of which are almost as diminutive as an ancient *ranhu*, most of the rulers still bear the old title of Ráná or Thákur, and collectively these States are called the *Thakurain*,

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the Kulú area, but it is probably true of the whole of the Western Hills. General Cunningham was of opinion that in early times the greater part of the tract now comprised in the Chambá State, as far east as the Rávi and Dhaula Dhár, was under the control of Káshmír. This would appear to have been the case in the seventh century, at the time of the visit of Huen Thsang, and it was so again in the ninth century, when, by the conquest of Trigarta, the sovereign power of Káshmír was extended to the Satlej. Chambá was again conquered by Káshmír about A.D. 1050-60; and seems to have remained more or less dependent on that kingdom until the early part of the twelfth century, when the confusion resulting from internal dissension, and the Muhammadan invasions, enabled it to assert its independence. We may, therefore, conclude that, from very early times, Kashmír claimed suzerain power over the greater part of the territory now embraced in Chambá State.

Rájpút States.

The Thakurain period was followed by the rise of numerous Rájput principalities which held sway throughout the Western Hills up to comparatively recent times, and some of which still remain.(1) These were all founded by Rájput leaders—each probably with a small band of followers—who either came directly from the Plains, or were scions of one or other of the ruling families who had previously established themselves in the Hills. By them the Ránás(1) and Thákurs were either expelled, or reduced to the position of tributaries or subjects.(1)

Subjection of the Ránás.

Dr. Vogel's researches in Chambá have brought to light the interesting fact that the Ránás did not immediately sink into obscurity after their final subjection, but continued for a long period to hold influential positions in the State. They are mentioned in one of the early copper-plate title deeds under the name of 'Rájánaka,' and the place in order assigned them, immediately after the Rájá, seems to indicate that they were prominent and honourable members of the community. They seem also to have filled various offices in the State administration. There are also traditions pointing to the fact that they did not always yield a willing obedience to the new rulers, and that rebellion was not unknown among them. And such outbreaks did not occur only in Chambá, for we learn from the annals of Bhadrawáh and Kashtwár, that, in both of these States, the old rulers combined against their new masters, and made a determined effort to drive them out. In each case this happened a long period posterior to the founding of the State.

Classification of Rájpút States.

According to General Cunningham, the oldest classification of the Rájput principalities of the Western Himálaya, between the Satlej and the Indus, divided them into three great groups, each

(1) There are still twenty or thirty Ráná families in Chambá State.

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of which was named after the State which held the position of head of the confederation. These were Káshmír, Durgara or Dugar, and Trigarta. There are indications that this division into three groups was in existence from a period anterior to the seventh century, and Chambá was in early times associated with the first, or Kashmír, group of States. A classification of much later date divided the alpine Panjáb, between the Satlej and the Indus, into 22 Hindu and 22 Muhammadan Chiefships(1)—the former being to the east and the latter to the west of the Chenáb.(2) Again the 22 Hindu States between the Satlej and the Chenáb were arranged in two groups or circles, named the Jálandhar or Kángra Circle, and the Dugar or Jammu Circle, one being to the east, and the other to the west of the Rávi. Each of these circles was popularly regarded as containing eleven States, Kángra and Jammu being recognized as the respective heads. Chambá was chiefly associated with the Kángra Circle, but, owing to the fact that the Rávi divides the State into two parts, it was included in both groups.(3)

Royal clans.

The royal clan in each of these States had a special designation based on the custom which obtained in almost all the Rájpút States in the hills, in accordance with which the ruling line took its distinctive name from that of the country over which it ruled. The clan name of the Chambá royal family is Chambiál or Chamiál.

Royal titles: Varma.

The original title, or suffix in the Chambá royal family, was 'Varma', a cognomen extensively used in ancient times. It was used in the reigning families of Nepál, Kámrúp or Assám, and Kanauj in the seventh and eighth centuries; in the Ráthor family before it acquired Kanauj, and by the Chandel Rájas of Bandelkhand. Though probably not adopted as a dynastic surname in any of these families, its use by individual chiefs proves that it was widely known. There was also an entire Varma dynasty in Kashmir, from A.D. 854 to 939; and the cognomen is still in use in the royal houses of Travancore and Cochin. The Chambá Rájás continued to bear it till the end of the sixteenth century, after which it was gradually displaced by "Singh," which was then coming into general use among Rájpúts, but the older title is still employed in all religious ceremonies.

Deva.

The title 'Deva' is also found after each Rájá's name in the inscripti[ons] and copper-plates. This too was a royal designation, as we learn f[rom] Sanskrit literature, and was affixed to the names of all kings and qu[eens] in its masculine or feminine form, just as Rex and Regina are in our Royal Family. Hence arose the Rájpút salutation Jaideya = Jaid[eva], which originally was accorded only to Rájputs of royal rank. T[he] original form in Sanskrit was Jayatu Deváh, "May the King be victorious."

Yúvarájá and Tíka.

In former times, as we learn from the copper-plates, an heir-apparent in Chambá bore the title of 'Yuvarájá.' When it was disused is not know[n], but it is found in plates issued towards the end of the sixteenth centur[y]. At the present time an heir-apparent, if a son of the ruling chief, ha[s] the distinctive title of 'Tika,' while younger sons are named Dutha[i]

(1) Excepting Chambá, Mandi and Suket, they were all overthrown during Sikh rule—between A.D. 1811 and 1841. All the States of the Dugar Circle, except Chambá, and all the Muhammadan States betwen the Chenab and the Jhelum are now merged in Jammu.

(2) *Anc. Geo. of India*, page 130.

(3) *Vide* Kángra Settlement Report, page 6.

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Mián.

Tirthain, Chauthain, &c. These titles are modern, and date only from the sixteenth century. The title 'Tika' occurs on a plate dated A.D. 1579.

The title 'Mián' was originally borne only by the scions of the royal houses of the Káugrá and Dugar Circles, and is said to have been given them by one of the Mughal Emperors, probably Jahángir, but its precise origin and signification are unknown. It occurs as "Mie" on a copper-plate, dated A.D. 1613, as one of the titles of Janárdan, son and heir-apparent of Rájá Bala Bhadra. Younger sons of a ruling chief, other than the Tika, and also brothers, are addressed as 'Mián Sáhib.'

Chronology. Founding of the State at Bráhmaur, A.D. 550.

It is difficult to determine with certainty the exact date at which the Chambá State was founded, but it seems probable that this event took place about the middle of the sixth century, A.D. The following are the reasons on which this conclusion is based. There are, as has already been said, several references to Chambá—or Champá as the place was then named—in the Rájátaranginí, and the earliest of these is interesting and valuable as furnishing a fixed and fairly reliable date from which to begin our chronological inquiry. We read that Ananta Deva, Rájá of Káshmír, who reigned from A.D. 1028 to 1063, invaded Champá; uprooted the ruling Rájá named Sála, and set up another in his place. No reference to this invasion is to be found in the State annals, and there is only one Rájá mentioned in the *bansauli*, whose name bears any resemblance to that in the Rájátaranginí. This is the name of Saila or Sáhila Varma, who was the founder of the present capital. It was for some time supposed that this was the Rájá referred to, and the absence of any allusion to the invasion in the Chronicle left the matter more or less in doubt, until the discovery of three copper-plate title deeds, which practically set the question at rest. All of these title deeds make mention of a Rájá named Sálaváhana Varma, whose name is entirely omitted from the *bansauli*, as also that of his elder son Soma Varma. Asata Varma, his younger son, is alone mentioned. It is manifest that Sálaváhana must be the Rájá referred to as having been deposed by Ananta Deva. That both he and his son Soma Varma actually reigned is clear from the tenor of the inscriptions on the copper-plates. Unfortunately they have no date. We know, however, that Ananta Deva began his reign as a child in A.D. 1028, and may therefore assume that his conquest of Chambá cannot have taken place before 1050. As he abdicated in favour of his son in 1063, the invasion must have occurred previous to this; and such is implied in the narrative. The earliest of the copper-plates in question purports to have been granted by Soma Varma, son of Sálaváhana Varma, in the seventh year of his reign, in the month of Bhádon, and on the occasion of a solar eclipse. There was a solar eclipse in Bhádon(1) 1066, and though the day does not exactly correspond with that on the plate, it is near enough to raise a strong probability that this is the eclipse referred to. In

(1) Solar eclipses took place in the month of Bhádon of the years 1047, 1056 and 1066, but we are justified in restricting the alternative dates to 1056 and 1066, the latter being regarded as the more probable date of the eclipse referred to.

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ancient times it was customary to date such plates on the very day of the eclipse, as it was considered to add to the merit of the gift, but there were doubtless exceptions to the rule, and this may have been one of them. It is very interesting to note that the signature of Sálaváhana himself appears on the plate in a somewhat defaced but quite legible form, and from this we may conclude that it had been his intention to make the grant himself, and that he was prevented from doing so by his deposition and probable death. The son was thus only carrying out his father's wish.

Now if we count back seven years from A.D. 1066, we get A.D. 1059-60 as the probable date of the invasion of Ananta Deva, and of Soma Varma's accession, and in any case that invasion cannot have been later than A.D. 1060, nor much earlier than A.D. 1050. From this date to A.D. 1870, the year in which Rájá Srí Sing died, there were 37 Rájás in consecutive order, during a period of 810-20 years, giving an average reign of 22 years. Again from A.D. 1589 to 1870, a period for which there are authentic and reliable data, there were 11 Rájás in 281 years, with an average reign of 25 years. General Cunningham allows 25 years to each reign, but this seems excessive; an average of 20 years would appear to be safer. Now there were, according to the *bansauli,* 26 Rájás from Maru, the founder of the State, to Sálaváhana, whose reign came to an end not later than A.D. 1060. Allowing an average reign of 20 years we arrive at A.D. 540-50 as the approximate date for the founding of the State, which is thus proved to be one of the most ancient native principalities in India. The original capital, as we know, was at Bráhmaur in the Upper Rávi Valley, where numerous traditions are still current concerning many of the ancient Rájás, and there are also archæological and epigraphical remains, which afford a remarkable corroboration of the conclusion which has been reached as regards the antiquity of the State. These have recently been carefully examined by Dr. Vogel of the Archæological Survey, with interesting results. There are three inscriptions on brass in Bráhmaur, and one in Chatrári, a village half-way between Bráhmaur and Chambá. Of these one is on the pedestal of a brazen bull of life size, standing in front of the temple of Mani Mahesa, the erection of which is traditionally ascribed to Meru Varma, who was the eighth Rájá in succession from Maru. The two other inscriptions at Bráhmaur are on the pedestals of the idols Lakshaná Devi, and Ganeshá, and that at Chatrári is similarly on the pedestal of the image of Shaktí Deví; and the erection of these idols is traditionally attributed to the same Rájá. The inscriptions themselves which have now been translated confirm these popular traditions. The name of Meru Varma is found in all of them, and it is stated that the idols were dedicated by his order. Even more interesting is the fact that in two of these inscriptions,—those of Lakshaná Deví, and Ganeshá,—the Rájá traces back his own ancestry for three

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generations, and mentions the names of his father, Divákara Varma; his grandfather, Bala Varma; and his great-grandfather, Aditya Varma.(1) Two of these names are found in the *bansauli* in a modified form, which leaves no doubt as to their identity with the names in the inscriptions. The third—that of Bala Varma—seems to have been omitted at a very early period, probably in the process of copying. The name of Aditya Varma is found as Adi Varma in the *bansauli*, while that of Divákara Varma occurs as Deva Varma, both in the *bansauli* and in the Chhitrári inscription. There is unfortunately no date on any of these inscriptions, but Dr. Vogel has come to the conclusion, from a careful examination of the characters in which they are written, that they cannot be assigned to a later period than the early part of the eighth century, and that they probably date from the very beginning of that century. The name of Meru Varma is evidently out of its proper place in the *bansauli*, as it stands fifth in succession after Divákara Varma, who was his father. Correcting the *bansauli* by the inscriptions which are more reliable, we find that Meru Varma reigned from A.D. 680 to 700, or a little later, and this is in accordance with the conclusion at which Dr. Vogel has arrived. A further proof that these inscriptions are contemporary is afforded by the fact that all of them were executed by the same workman, whose name was Gugga, as shown on the inscriptions themselves. This also is in agreement with common tradition, by which the name of Gugga has been handed down to the present day.

Founding of present capital, A.D. 930.

With all those data at our disposal it becomes a comparatively easy matter to fix an approximate date for the founding of the present capital. The *bansauli* is very explicit as to the founder, and here again common tradition is in full accord. His name was Sáhila Varma, and he was the 20th Rájá in succession from Maru, the founder of the State. Sálaváhana Varma, whose reign came to an end not later than A.D. 1060, was the sixth Rájá after Sáhila Varma, and by deducting six reigns, or 120 years, from A.D. 1060, we find that Sáhila Varma must have ruled from about A.D. 920 to 940. His reign was probably a long one, and it may have been in the earlier part of it, say A.D. 930, that the town of Chambá was founded, and the seat of government transferred thither from Bráhmaur. From that time onwards to the present day there is an almost unbroken chain of historical evidence, furnished partly by the Chronicle, which is full and clear, and still more by a series of copper-plate title deeds—about one hundred and fifty in number.(2) The oldest of these yet discovered bears the name of Yugákar Varma, the son and successor of Sáhila Varma. The date on this plate is a year of his reign, and the same is true of the plates of Vidagdha Varma, his son, and of Soma Varma and Ásata Varma, sons of the deposed Rájá Sálaváhana Varma, who followed their

(1) He also mentions Moshuna or Mushuna, the progenitor of his race.

(2) From ancient times it seems to have been the custom for every Chambá Chief, on his accession, to make a grant of land to a Bráhman or a temple. As many as 42 of these plates are known to have been given in the course of one reign.

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father in succession. Here, however, the Rájátaranginí again comes to our aid, and from it we learn that Ásata Varma visited Káshmír, on which Chambá was then dependent, in A.D. 1087-8; his son Jásata Varma in A.D. 1101; and his grandson Udaiya Varma in A.D. 1122. Udaiya Varma's name is probably misplaced in the *bansauli*, and a correction has to be made in accordance with the Rájátaranginí; otherwise these dates agree with the Chronicle.

Eras in use in the State.

The first plate which bears a distinct date is that of Vairási Varma. This date is Shástra 6, Vik. 1387=A.D. 1330. The Vikramáditya era appears to have only then begun to come into use in Chambá. Previous to this the era in common use was the Loka-kála or Shástra era; otherwise called the Saptarshi, or era of the Seven Rishis. It is identical with the Laukika or Káshmírí era of the Rájataranginí, which was in use in Káshmír, and throughout the hills from the earliest times, and is still in common use in Chambá State along with the Vikramáditya and Christian eras. The Shástra era is a cycle of 2,700 years, each century being named after one of the 27 *Nakshatras*, or lunar mansions. The reckoning is never carried beyond 100, and each century as it comes to an end is entirely left out of computation. The first year of each century of this era corresponds to the 24th year of each Christian century. Though this era probably was in use in Chambá from the earliest times, it does not appear to have been employed to record public events; at any rate, no trace of any such use has yet been found previous to the eleventh century [(1)]. It is found, however, on most of the copper-plates from that of Vairási Varma onwards. From that time there is clear and exact testimony from the plates, confirmatory of the *bansauli*. In all of them is mentioned the name of the reigning Rájá, by whom the grant was made, also usually the name of his father, and often of his mother, and sometimes that of an ancestor. The earlier plates are without a date, but the later ones have the date carefully recorded, usually both in the Shástra and Vikramáditya ears. Generally, too, the name and date of the month, and in a few cases the day of the week on which the plate was given, are stated, and in some of the plates there are other details which are of historical interest.

It is unnecessary to pursue this subject further, except to remark that an examination of the records of other existing and extinct States would doubtless add much to our knowledge of Chambá history, as well as throw light on the general course of events in the Western Himálaya in former times.

The *bansauli*.

The Rájás of Chambá belong to the Súrajvansi line of Rájpúts; and their *bansauli* begins from Vishnu or Náráyana. [(2)]Ráma, the hero of the Rámáyana, is sixty-third in the order of descent, which

(1) Inscribed stones bearing the name Trailokya Deva, probably a *Ráná*, have Shástra dates of the first half of the eleventh century.

(2) A tradition, current in Chamba and found in the *bansaulí*, traces the descent of the Chambá Rájás from the Ránás of Udaipúr. This is improbable as the latter are descended from Lob, the eldest son of Rámá.

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The *bansauli.*

is continued through Kusha, the second son of Ráma. The original home of the family is said to have been in Ayodhyá, but they removed at a very early period to the Upper Ganges Valley, where they settled in Kalápa. The historical portion of the *bansauli* commences with the name of Maru who was then the head of the family, and contains sixty-six names including that of the present ruling Chief.

Maru, A.D. 550.
Founding of Brahmapura.

Maru is said to have been at first a religious devotee, whose life was given up to *tapas* or self-mortification. He afterwards married, and three sons were born to him. When they reached manhood he bestowed a kingdom on each of them. Leaving the eldest in the ancestral home, he traversed the Panjáb with the other two, and settled one of them in the mountains near Kashmír. Accompanied by Jaistambh, the youngest, he then penetrated to the Upper Rávi Valley through the outer hills, and having conquered that territory from the petty Ránás who held it, he founded the town of Brahmapura, (1) and made it the capital of a new State. This event is believed to have taken place about the middle of the sixth century, A.D.

Extent of the State.

The original State was of very small extent, and in all likelihood comprised, at the most, only the present Bráhmaur *wizárat*, *i.e.*, the valley of the Rávi from below Bara Bangáhal, with its tributaries the Budhil and the Tundáhen, as far down as Chhatrári.

Length of Maru's reign.

It would appear that Maru's rule was not a long one, for the Chronicle says that, having founded the State, he made it over to his son, and returned to Kalápa, where he again became a *sádhu*.

After Maru several Rájás ruled in succession, but only their names are known. They were:— *Jaistambh*; *Jalstambh*; and *Manástambh*.

Aditya Varma, A.D. 620.
Title of 'Varma'.

Aditya Varma—(*c. A.D.* 620).—The name of this Rájá appears as Adi Varma in the *bansauli* and is of very special interest, for it is twice mentioned in the Bráhmaur inscriptions, in which he is referred to as the great-grandfather of Meru Varma by whose orders they were engraved; and he was the first of the Chambá line to assume the title or suffix of 'Varma.' (2)

References to Chambá in Kulú Chronicle.

There are several references to Chambá in the Kulú Chronicle (3) and the earliest of these probably refers to Aditya Varma. It is to the effect that Brahmo Pál, Rájá of Kulú, left no legitimate sons, and the Rájás of Chambá (Brahmapura), Ladákh, Suket, Busháhir, Kángra, and Bangáhal made one Ganesh Pál his heir. This note is interesting as showing that at that early period the

(1) The people believe that the place was named after Brahmáni Deví, the patron goddess of the Budhil Valley, whose shrine is situated a little way above the town. The name was in use, however, at a still earlier period, for the more ancient kingdom of Brahmapura, now British Garhwál and Kamaon. The present form of the word is Bráhmaur.

(2) The Sanskrit word Varma (*n*) means "armour, coat of mail; shelter, protection," and as the second member of a compound noun it means "protected by." It was anciently used in Rájpút names, as Sarma (*n*) was in those of Bráhmans.

(3) *Vide* "Kulú, Láhul and Spiti" by Captain Harcourt.

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Brahmapura State was recognized by all the neighbouring kingdoms, and was powerful enough to exert some influence in their internal affairs.

Bala Varma, A.D. 640.

Bala Varma—(*c. A.D.* 640).—The name of this Rájá is not found in the *bansauli*; having been omitted probably by a clerical error. It occurs, however, in two of the Bráhmaur inscriptions, in which Bala Varma is spoken of as the grandfather of Meru Varma.

Divákara Varma, A.D. 660.

Divákara Varma—(*c. A.D.* 660).—In the Bráhmaur inscriptions this Rájá's name is found in its full form; but in the *bansauli*, and the Chhatrári inscription, it occurs as Devá Varma.

Meru Varma, A.D. 680.

Meru Varma—(*c. A. D.* 680).—As the name of this chief stands fifth in the *bansauli* after that of the previous Rájá, who was his father, it is clearly out of its proper place. The error must have crept in at an early period, for all the existing copies of the *bansauli* are alike.

His conquests.

Meru Varma seems to have been one of the most notable of the early Brahmapura rulers. He was probably the first to extend the State boundaries by conquest, for in the Chhatrári inscription it is recorded, that he dedicated the idol of Shaktí Deví in gratitude for help against his enemies, whom he had attacked in their strongholds and overcome. An inscribed stone has recently been found at Gun which was erected by a *sámanta* or feudatory of Meru Varma, probably a Ráná, named Ashádha. From this it is clear that Meru Varma's rule extended down the Rávi Valley almost as far as the present capital. There is also a note in the Kulú Chronicle which almost certainly refers to him. In the reign of Srí Dateshawar Pál, Rájá of Kulú, there was war with Chambá (Brahmapura) in which the Kulú Chief was killed by Umer, Rájá of Chambá. There is no such name on the Chambá roll; but it seems probable that Umer is simply a transposition of Meru. Assuming this to be correct, it would appear that under Meru Varma the Brahmapura State asserted its power, and carried its arms successfully into one at least of the neighbouring principalities. This is confirmed by the further note in the Kulú annals that Amar Pál, Rájá of that State, while defending his country from another inroad of the Brahmapura Chief, was slain with all his sons, except one. This son, Sítal Pál, was an exile for life, and he and five of his descendants never reigned, from which it would seem that Kulú remained subject to Brahmapura for a considerable period.(1)

Temples at Bráhmaur.

But Meru Varma was not only a brave and warlike leader, he was also a great builder, and there are still in existence in Bráhmaur many interesting remains, some of which are known to date from his time. They prove that even at that early period of its history the State possessed a considerable measure of wealth and material resources. The remains consist chiefly of temples, in a remarkably good state of preservation in spite of their long exposure to the weather. Their names are Mani Mahes, Lakshana Deví,

(1) *Vide* "Kulu, Láhul and Spiti," pages 113-4.

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Meru Verma, A.D. 680.
Temples at Bráhmaur.

Ganeshá and Narsingh.(1) In front of the Mani Mahes temple is a brazen bull of life size, on the pedestal of which is a long inscription. This and the other two inscriptions, in the temples of Lakshana Deví and Ganeshá, distinctly ascribe the dedication of all the idols named, except that of Narsingh, and also of the brazen bull, to Meru Varma. Tradition affirms that the Súrajmukha Shrine was also built by him, and, in accordance with ancient custom, a Chambá Rájá, when visiting Bráhmaur, must pay his devotions at this temple before proceeding to his camp. The image of Shaktí Deví at Chhatrárí, with its inscription, has already been referred to as dating from the reign of Meru Varma. Lands are said to have been assigned for the support of these temples, but no title deeds have yet been found of an earlier date than the tenth century.

Meru Varma was followed by several Rájás, of whom we know nothing but the names. These were :— *Mandár Varma*; *Kantár Varma*; *Pragalbh Varma.*

Ajia Varma, A.D. 760.
Tradition of Bráhman and Rájpút Gaddís.

Ajia Varma.—(*c. A.D.* 760).—The Gaddi Bráhmans and Rájpúts have a tradition that they came to Bráhmaur from Delhi in the reign of this Rájá. It is also on record that when his son grew up to manhood Ajia Varma initiated him into the art of government, and then installed him as Rájá. He thereafter retired to the junction of the Rávi and Budhil rivers near Ulánsa, where he spent the rest of his life in the worship of Shiva; and is said to have been translated to heaven.

Suvarn Varma—(*c. A.D.* 780).

Lakshmí Varma, A.D. 800.
Invasion of Bramapura by the Kíra.

Lakshmí Varma—(*c. A.D.* 800).—This Rájá had not been long in power when the country was visited by an epidemic of a virulent and fatal character, resembling cholera or plague. Large numbers fell victims to the disease, and the State was in a measure depopulated. Taking advantage of the desolation which prevailed, a people bearing the name of 'Kíra' in the Chronicle invaded Brahmapura, and, having killed the Rájá, took possession of the territory. It is uncertain who the Kíra were. They are referred to in the Brihat Samhita in association with Káshmírís, but in such a manner as to show that the two nations were distinct from each other. Dr. Stein is of opinion that they occupied the mountains north-east of Kashmír, and they may therefore have been Tibetans, or Yárkandís, as is the belief in Chambá. They also held Baijnáth in the Kángra Valley, which was anciently called Kíragráma. The name Kíra seems also to have been applied to the Kashmírís.(2)

Kulú becomes independent.

Kulú had probably remained under the sway of Brahmapura from the time of Meru Varma, but it recovered its independence

(1) While the shrines of Lakshana Deví and Ganesá, at Bráhmaur, and of Shaktí Deví at Chhatrári, almost certainly date from the time of Mehu Varma the present temple of Mani Mahesa is probably of later date; the original temple, however, was erected by Meru Varma, as proved by the inscription on the bull.

(2) Vide *Ancient Geography of India*, page 93.

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on the death of Lakshmí Varma, for the Kulú Chronicle states that its Rájá obtained help from Busháhir and expelled the Chambá (Brahmapura) troops.

Mushan Varma, A.D. 820.

Tradition regarding his birth.

Mushan Varma—(*c. A.D.* 820).—Lakhshmí Varma left no son, but his *rání* was *enceinte* at the time of his death, and an interesting legend has come down to us regarding the birth of her child. On the defeat and death of the Rájá, the *wazír* and *parohit*, or family priest, had the *rání* put into a *pálkí*, and carried off towards Kángra. On reaching the village of Garoh, a little beyond Deol, in the Trehta *iláqa* of the Upper Ráví Valley, she felt the pains of labour coming on, and desiring the bearers to put down the *pálkí*, went into a cave by the wayside, and there her son was born. Thinking it better to leave the infant to perish than run the risk of his capture by their enemies who were in pursuit, she left him in the cave, and returning to the *pálkí* resumed her journey. Suspicion was, however, aroused and, on being closely questioned, the *rání* confessed that she had given birth to a son, and left him in the cave. The *wazír* and *parohit* at once went back, and found the young prince, with a number of mice surrounding and keeping guard over him; and from this circumstance he was named Mushan Varma.(1) The villagers still shew the stone on which he is said to have been laid. Having recovered the child the party proceeded on their journey to Kángra. There the *rání* took up her residence in the house of a Bráhman whom she made her *guru*; and remained eight or nine years under his protection, without disclosing her identity. One day the boy happened to tread on some flour sprinkled on the floor, and the Bráhman, on seeing his footprint, recognized it to be that of a royal person, and the mother being questioned made known her relationship to the Brahmapura royal family. The Bráhman thereupon conducted her and the child to the Rájá of Suket,(2) who received them kindly, and had Mushan Varma provided for, and carefully educated. He grew up intelligent and brave, and received the Rájá's daughter in marriage, and with her as dowry the *pargana* of Pángna, and other large presents. Mushan Varma was also furnished with an army, and returning to Brahmapura he drove out the invaders and recovered his kingdom.

Killing of mice forbidden.

Nothing is on record about him after his return, but the killing of mice is said to have been prohibited by him on account of the services rendered by these animals in his infancy. This custom still obtains in the Chambá royal family, and a mouse caught in the palace is never killed.

After Mushan Varma the following Rájás ruled in succession, but nothing is known regarding any of them:— *Hans Varma*; *Sár Varma*; *Sen Varma*; *Sajjan Varma*.

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(1) The name of Mausikanos of Alexander's historians, who ruled in Sindh, is derived by Lassen from the Sanskrit Maushika or mouse. See McCrindle's "Invasion of India by Alexander the Great."

(2) His name is given as Parbogh.

Sáhila Varma, A. D. 920. Invasion of Kulú.

Sáhila Varma—(*c. A. D.* 920).—This Rájá holds a very conspicuous place in the State annals, for it was he who conquered the lower Ráví Valley, and transferred the seat of government from Brahmapura to the new capital, which he had founded at Champá. It was probably in the beginning of his reign that another invasion of Kulú took place. The war lasted twelve years, and then a peace was patched up. The Kulú people invited the Brahmapura soldiers to a feast which was held at night, and in the darkness the latter were inveigled down to the banks of the Beás near Rahla, where they fell over the precipices and were killed.

Visit of 84 *yogís* to Brahmapura.

Shortly after Sáhila Varma's accession Brahmapura was visited by 84 *yogís*, who were greatly pleased with the Rájá's piety and hospitality, and, as he had no heir, they promised him ten sons. They were invited to remain in Brahmapura till the prediction was fulfilled, and in due course ten sons were born, and also a daughter named Champávatí.

Sáhila Varma, A. D. 920. Founding of Champa.

Meanwhile Sáhila Varma had been engaged in extending his rule, and had brought under his sway all the petty *ránás* who still held the lower portion of the Ráví Valley. On this expedition he was accompanied by Charpatnáth, one of the *yogís*, and also by his queen and daughter. Previous to its occupation by Sáhila Varma, the plateau on which the town of Chambá stands was within the domain of a *ráná*, who had conveyed it in *sásan* or gift to a family of Kanwán Bráhmans. Champávati, the Rájá's daughter, took a great liking to the place, and asked her father to found a town and make it his capital. Sáhila Varma was desirous of acceding to her wish, but all the land fit for building purposes had passed into the hands of the Bráhmans, and he was unwilling to dispossess them. At length an arrangement was effected, whereby, in recognition of their proprietary rights, eight *chaklis*—Chambá copper coins—were promised in perpetuity on the occasion of every marriage in the town. The land was given up, and the above condition has been observed ever since. The Rájá then founded the town, and named it Champá after his daughter.[1]

The Rani's sacrifice.

An interesting and pathetic legend has come down to us in connection with the settlement of the new capital. There was no good and convenient water supply, and the Rájá was anxious to meet this need. He therefore had a water-course made from the Sarota stream round the shoulder of the Sháh Madár Hill, behind the town. For some reason the water refused to enter the channel prepared for it, and, in accordance with the superstitious notions of the time, this was ascribed to supernatural causes. The spirit of the stream must be propitiated, and the Bráhmans, on being consulted

(1) This is the version in the Chronicle, but two other suppositions are possible. The place may have received its name from the Champá tree, which grows in the neighbourhood and even in the town itself, or it may have been named after the ancient Champá, which stood near the modern Bhágalpur in Bengal. It is also possible that the name was already in use in the time of the *ránás*.

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Sáhila Varma, A. D. 920.

The Rání's sacrifice.

replied that the victim must be either the *rání* or her son. Another tradition runs that the Rájá himself had a dream in which he was directed to offer up his son, whereupon the *rání* pleaded to be accepted as a substitute. The Rájá was unwilling to accede to her wish, and wanted to offer some one else, but she insisted that if there must be a sacrifice she should be the victim. Her wish prevailed, and, accompanied by her maidens, and bare-headed as for *satí*, she wended her way up the hill to the spot near the village of Balota, where the water-course leaves the main stream. There a grave was dug and she was buried alive. The legend goes on to say that when the grave was filled in the water began to flow, and has ever since flowed abundantly.

The Suhi Mela.

Yugákar, the son and successor of Sáhila Varma, mentions his mother's name in the only copper-plate of his reign which has been found. It was Nenna Deví, and she may possibly have been the *rání* referred to. In memory of her devotion a small shrine was afterwards erected by her husband on the spot, at the top of the present flight of steps, where she is said to have sat down to rest. A *mela* was also appointed to be held yearly, from the 15th of Chait to the 1st of Baisákh. It is called the Súhí Mela, and is attended only by women and children, who, in their gayest attire, climb the steps to the shrine, and there sing the *rání's* praises and present their floral offerings. They are all entertained at the Rájá's expense on this occasion. The steps are not ancient, having been constructed by Rání Sárda, queen of Rájá Ajít Singh, A. D. 1794—1808.

There can be little doubt that the legend is founded on fact. Such a sacrifice was quite in keeping with the spirit of the times, and it is noteworthy that the *mela* has been held from time immemorial, affording strong proof of the truth of the story as related. It is significant, too, that, although a death in the royal family during any other *mela* necessitates its immediate suspension, this does not apply in the case of the Súhí *mela* which is never interrupted.

The Champávatí Temple.

Another legend has also been handed down by tradition in connection with the founding of the Champávatí or Chamasni Temple, probably the first erected by Sáhila Varma in Chambá. His daughter Champávatí was of a religious disposition, and used to visit the place of a *sádhu* for conversation. Suspicion was instilled into her father's mind, and he followed her on one occasion with a drawn sword in his hand, only however to find that the house was empty. As he entered, a voice came from the stillness upbraiding him for his suspicions, and telling him that his child had been taken from him as a punishment. He was further commanded to erect a temple to her on the spot where he stood, to atone for his sin, and avert calamity from his house. The temple was accordingly built, and named after his daughter, who is there worshipped as a goddess.

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Sáhila Varma, A. D. 920.

The Champávatí Temple.

It is regarded as the family temple of the Chambá Rájás, and a *mela* has been held in connection with it from time immemorial, from the 1st to the 21st Baisákh. Until recent years it was customary for the ruling Chief to make a daily visit during the *mela* to certain temples in fixed rotation, always returning to that of Champávatí, but this custom has now fallen into disuse. Sáhila Varma also erected several other temples in Chambá, which are still in existence. The earliest of these are believed to have been the Chandragupta and Kámeshwara Temples, built for two idols of Shiva which he took out of the Sál stream near its junction with the Rávi. This he did while bathing, under the guidance of Charpatnáth.

The Lakshmí-Náráyana Temple.

Of the other temples erected by Sáhila Varma the principal one is that of Lakshmí Náráyana, or Vishnu, in association with which a curious legend has been preserved. Being desirous of raising a temple to Vishnu, the Rájá sent nine of his sons to the marble quarries in the Vindhya Mountains, to bring a block of marble for an image. They were successful in this mission, but on beginning to cut the slab it was found to contain a frog. As this was considered to render it unsuitable for the primary purpose for which it was intended, the slab was used in making some smaller images. These were the Trimukha, or three-faced image of Shiva; a small image of Ganpat now in the Chandragupt Temple; and also that of a small goddess, possibly Lakshmí, wife of Vishnu. The young princes were sent to bring another block, but were all killed by robbers on their way back. On this news reaching Chambá, Sáhila Varma sent his eldest son Yugákar, who was also attacked, but, receiving help from some Sanyásí *gosáíns*, he destroyed the robbers, and returned with a slab, from which the image of Vishnu was made, and set up in the temple prepared for it. Sáhila Varma is also said to have built the Chandrasekhara Temple at Saho, for an idol found in the Sál stream near that place.[1]

Lands assigned.

When all the temples were finished, lands were assigned for their support; but no copper-plates of Sáhila Varmá's time have yet been found.

Palace at Chambá.

The original palace at Chambá must also have been erected by Sáhila Varma, and it doubtless occupied the same site as the present building.

The Charpatnáth shrine.

In all matters connected with the settlement of the new capital the Rájá was guided by the advice of the *yogí* Charpatnáth; and in recognition of this a shrine was afterwards erected to him near the Lakshmí Náráyana Temple, where *pújа* is done morning and evening. This shrine is ascribed to Sáhila Varma, but it probably dates from a later period.

(1) Recent research by Dr. Vogel has shown that the original temple of Chandrasekhara was erected about the time of Sáhila Varma, by a local chief, probably a *ráná*, named Sátyaki.

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Sáhila Varmá, A. D. 920.

The Chambá coinage.

The only coin special to Chambá is the *chakli*, five of which make an anna, and it has been in use, in all likelihood, from ancient times. On it Sáhila Varma caused to be struck a pierced ear, the symbol of a *yogí*, in honour of Charpatnáth, and this has been continued down to the present day. The later Rájás added the Vishnu-*pad*, or feet of Vishnu on their coins. There is no tradition of a silver coinage ever having been current.

Later references to Sáhila Varma.

Sáhila Varma stands out as the most conspicuous personality on the long roll of the Chambá Chiefs; and his name is a household word throughout the State. Though his son Yugákar makes no special reference to him in the copper-plate of his reign, there are reasons for believing that his martial qualities were recognized far beyond the bounds of the State, and that his conquests were not confined to the Rávi Valley. Two copper-plates have lately come to light in which some of the events of his reign are alluded to; and after making due allowance for hyperbole and exaggeration, it seems probable that the references are founded on fact. The first of these plates was granted by Soma Varma, and the second by Soma and Asata, sons of Sálaváhana Varma; they date from A. D. 1056-66, *i.e.*, about 120 years after Sáhila Varma's death, when his name and fame would still be fresh in the memory of the people; and deserve mention in this history. For the translation we are indebted to Dr. Vogel of the Archæological Survey. After the customary introduction it runs as follows:—

"From his residence at the glorious Champáka, the highly devout king (Soma Varma), an ornament of the spotless house of Sáhila Deva, who (Sáhila) was a fresh rain-cloud to extinguish in a moment the mighty blazing fire of the Kíra forces; fanned as by the wind by the Lord of Durgara, assisted by the Saumatika; whose army was manifestly crushed by the fearful frown on his brow; whose alliance was humbly sought by the ruler of Trigarta, subdued by force; who was asked the favour of his bestowing royalty in return for services, by his kinsman the Lord of Kuluta, anxious to render him homage; who by the weight of battle had broken, like a wide-spreading tree the large force of the Turushka, on whom wounds had been inflicted; who bore the fortunate name of Karivarsha (elephant rain) on account of the continous and stable generation of his posterity, joyfully granted by the Lord Bháskara (the Sun-god), whose mind was made fully contented with gladness by the gift of a multitude of elephants, whose flat cheeks were covered with a swarm of bees, attracted by the scent of the rut-secretion, and which were bestowed in Kurukshetrá at the time of an eclipse; who has made the circuit of the seven worlds fragrant by his fame, painted with the inkbrushes, which were the mouths of all the princes assembled on that occasion; who by his unequalled kindness and compassion, combined with unsurpassed bravery, generosity, firmness, and unfathomable profoundness has impaired the fame of heroes like the son of Jamadagni (Parasuráma), Sivi, Karna, Yudhishthira; whose wide-spread greatness, brilliant with matchless effulgence, was renowned like that of Sndrakasvámi deva: by looking upon whose lovely presence the eyes of the world have been made fruitful: who, by his fury in setting in array a thousand battles, acquired such names as Sábasánka

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(marked by rashness), Nissánkamalla (dauntless wrestler), and Matamata Sinha (roaring lion.") [1]

Sáhila Varma, A. D. 920.
Invasion of the 'Kira.'

With one exception all the names in the quotation are fairly well known, and the references are of great historical interest. As regards the Kíra, we have seen that they were a people located in the mountains in the vicinity of the Kashmír Valley, and associated with the Kashmíris. They conquered Brahmapura in the time of Lakshmi Varma, and they are here represented as having again invaded the State. It is safe to assume that the Kashmírís were in league with them, and they were also assisted by the Rájá of Durgara, the ancient name of Jammu State, of which the present form is Dugar, still in common use.[2] Who the Saumatika were is not quite certain, but most likely the inhabitants of Sumurta, in the Basohlí State to the west of the Rávi, are indicated. Kashmír had from ancient times claimed an intermittent suzerainty over the hill tracts as far east as the Rávi; and the formidable array which is represented as advancing against Sáhila Varma was probably meant to assert and uphold this claim. They doubtless anticipated an easy victory, but a crushing defeat awaited them; for they are spoken of as having been dispersed by the Chambá forces as if by a frown on the Rájá's brow.

Conquest of Trigarta.

The next reference is to Trigarta, the ancient name of Kángra, which at that early period also included Jálandhar and a large portion of territory on the plains, between the Sutlej and the Rávi. We are told that Sáhila Varma's alliance was sought by the Trigarta Chief after a contest in which Chambá was victorious. With such a name for valour we may well believe that Sáhila Varmá's conquests were not confined to the Rávi Valley; and the war with Trigarta suggests the probability of the Chambá Chief having carried his arms to the south of the Dhaula Dhár, and annexed the whole southern fringe of that range, from the Rávi to Bír Bangáhal. There are said to be many traditions in Kángra, pointing to an early occupation of these territories by Chambá.

Kulú subject to Chambá.

Kuluta is the ancient name of the principality of Kulú, and we are told that it owned allegiance to Chambá in the time of Sáhila Varma, as it had done at an earlier period. The two royal families were also connected by marriage.

Wars with the Turushka.

The reference to the Turushka is in some respects the most interesting of all. This name was applied to all invaders of India from the North-West. Originally used for the Scythians, it came afterwards to have an exclusive reference to the Muhammadans, who from the middle of the seventh century had begun to make their influence felt on the North-West frontier. Kábul was conquered by them in A. D. 871. The Turkí-Sháhi dynasty, which had ruled Kábul and Peshawar for centuries, was overthrown about A. D.

(1) The text is almost exactly the same in both the plates, except that the reference to the Turushka is omitted from the first plate.

(2) The capital probably then was at Babbapura, now Babor, 17 miles east of Jammu, where ancient remains still exist. The Rájá of Babbapura is referred to in the Rájátarangini as subject to Káshmír in A. D. 1087-8.

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Sáhila Varma, A. D. 920. Wars with the Turushka.

900, by the Bráhman Wazír of the last Turkí-Sháhi king, who founded the Hindu-Sháhi dynasty, with its later capital at Ohind on the Indus. There this dynasty continued to rule over the kingdom of Gandhárá, till finally expelled by Mahmúd of Ghazni in A. D. 1021. As we learn from the Rájátarangini, these kings were in alliance with Kashmír, and also doubtless with other States in the Panjáb, which was for a long time in subjection to them. We may, therefore, conclude that contingents were sent by these States to help to oppose the onward advance of the fierce invaders from the West; and it was most probably in one of these frontier wars that Sáhila Varma came into conflict with the Turushka, and gained renown for himself by his valiant deeds.

Reference to Kurukshetra.

The reference to Kurukshetra is in full accord with ancient custom in India.

Abdication and death of Sáhila Varma.

Sáhila Varma did not spend the last years of his life in Chambá; probably the home of his early days had greater attractions for him. We may well believe that his reign was a long one in view of all that he accomplished; and when his work was done, and old age was creeping upon him, he abdicated in favour of his son Yugákar, and retired to Brahmapura to spend the evening of his life in peace. There he dwelt as a *sádhu* in the company of Charpatnáth and the other *yogís*, many of whose shrines are still pointed out on the small 'green' where all the temples stand, and which for this reason is called the 'Chaurásí.' For the same reason the Chambá State is believed to have been originally subdivided into 84 *iláqás*, but they are less numerous now.

Yugákar Varma, A. D. 940. The oldest copper-plate deed extant.

Yugákar Varma—(*A. D.* 940).—There is nothing on record in the Chronicle with regard to this Rájá subsequent to his accession, but a copper-plate deed which bears his name is still extant. It was granted in the tenth year of his reign, and is of interest as being the oldest yet discovered in Chambá. Its interest is enhanced by the fact that Yugákar refers to his father and mother by name, and also probably to his queen, Tribhuvanarekhá Deví. The deed conveyed a grant of land to the Narsingh Temple at Brahmapura, which is spoken of as having been erected by the 'Ráni', presumably his own or his father's queen. Yugákar himself erected the temple of Ishwar Gaurja, or Gauri-Shankar, in Chambá, near that of Lakshmí Náráyana.

Vidagdha Varma, A. D. 960. Copper-plate deed.

Vidagdha Varma—(*c. A. D.* 960).—A copper-plate of this Rájá's time is extant. Granted in the fourth year of his reign, it mentions his father Yugákar, and his mother Bhogamatí Deví. The Rája speaks of himself as of the house (*gotra*) of Moshuna—a name found in the Brahmaur inscriptions.[1]

(1) An inscribed stone, found near Basu, is dated in the first year of Vidaghda Varma, and was erected by a vassal, probably a *rand*.

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Dodaka Varma, A.D. 980.

Dodaka Varma—(980).—In the *bansauli* Yugákar Varma is followed by a Rájá named Daghda Varma. An inscribed stone, recently found near Basu, contains, in consecutive order, the names of Yugákar, Vidughda, and a third Rájá, named Dodaka, by whose order the stone was inscribed. It seems certain that this is the same name as the 'Daghda' of the *bansauli*, with the syllables transposed. Dodaka was therefore the son of Vidaghda and grandson of Yugákar, and as, in the inscription, he assumes the royal style and titles he must have been the ruling Rájá at the time the stone was inscribed.

Vichitar Varma—Dhairya Varma.

Sáláváhana Varma, A. D. 1040.

Sálaváhana Varma—(*A. D.* 1040).—The name of this Rájá does not appear in the *bansauli*, and his very existence was unknown until the discovery of three copper-plates, in all of which he is mentioned.[1]

Invasion of Ananta Deva of Kashmír.

With his reign another interesting period in the history of the State is reached. Kashmír, as we have seen, had from ancient times asserted a claim to the suzerainty of the hill tracts on her borders, as far east as the Rávi. There were probably long intervals during which this claim was in abeyance, or when, as in the time of Sáhila Varma, it was impossible to enforce it; and the State then enjoyed complete independence. This would appear to have been the case from a period anterior to the reign of Sáhila Varma, but it was now near an end. In A. D. 1028, Ananta Deva succeeded as a child to the throne of Kashmír; and when he grew up to manhood the claim of supremacy seems to have been revived, and was resisted by the Hill Chiefs. Chambá was then, as we learn from the Rájátarangini, under the rule of a Rájá named Sála, who for long was identified with Sáhila Varma. It would seem that he refused to yield allegiance to Kashmír, with the result that his country was invaded, and himself defeated, deposed, and probably killed. There is no allusion to this event in the Chronicle, but, for reasons already stated, we may conclude that it occurred not later than A. D. 1060, nor earlier than about A. D. 1050: and Válápura or Balaur—another small Hill State on the Rávi—was invaded by Ananta Deva about the same time, and presumably for the same reason.

We learn from the plates that Sálaváhana had two sons—Soma Varma and Ásata Varma—who ruled in succession.

Soma Varma, A. D. 1060. The copper-plates.

Soma Varma—(*A. D.* 1060).—After deposing Sálaváhana, the King of Kashmír is said to have set up another in his place, and that this was Soma Varma is clear from the plates, though his name, like that of his father, is entirely absent from the *bansauli*. The first deed is signed by Soma Varma alone, and was granted in the seventh year of his reign, on the occasion of a solar eclipse, probably September, A. D. 1066. It is on this plate that the

[1] The Hari Rai Temple was erected by Salákara, who probably was the same as Sáláváhana.

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Soma Varma, A. D. 1060.
The copper-plates.

signature of Sálaváhana appears, showing that he had intended to make the grant himself, which he was prevented from doing by his deposition and death. On it the *ránás* are also referred to under the name of *Rájánaka*, and in such a manner as to indicate that some of them at least held high offices in the State.(1) The second deed made a grant of land in favour of Shiva and Vishnu, and is now in the possession of the Champávatí and Hari Rái Temples. It is dated in the first year of Asata's reign, and is signed by both brothers, with an additional grant in the eleventh year, signed by Asata. The long quotation relating to Sáhila Varma is found almost word for word in both of these plates, except the reference to the Turushka, which appears only in the second plate.

Asata Varma, A. D. 1080.

Asata Varma—(A. D. 1080).—The first plate of this Rájá has already been referred to, and another, the third in which his father's name is mentioned, was granted in the fifth year of his reign.

References in Rájátarangini.

Though the *bansauli* is silent, strong corroborative evidence is furnished by the Rájátaranginí where it is stated that "Asata, Rájá of Champá," visited Káshmír in the winter of A. D. 1087-8, in the reign of Kalasha, son of Ananta Deva, who, like his father, asserted the claim of suzerainty over Chambá, and other Hill States. That this claim was widely acknowledged is proved by the fact that the rulers of seven other hill principalities, from Chambá to Urasa or Hazára, were present in Kashmír at the same time as Asata Varma. It would thus appear that, after the invasion of Ananta Deva, the State remained more or less dependent on Káshmír for a considerable period. There were also inter-marriages between the two ruling families, for Kalasha had as his queen a sister of Asata, whose name was Bappika, and her son Harsha succeeded to the throne on his father's death.

Jásata Varma, A. D. 1105.
References in Rájátarangini.

Jásata Varma—(A. D. 1105).—The Chronicle furnishes no information about this Rájá, but he is referred to in the Rájátaranginí as affording support to Harsha, his own cousin, in A. D. 1101, when Káshmír was invaded by the princes of the Lohara family, who claimed the throne. On that occasion he was taken prisoner by Sussala, in the temple at Vijayeshvará (Bijbehara). He must, however, have been only heir-apparent at that time, as a stone inscription, found at Luj in Pángí, is dated in the first year of his reign, Sh. 81 = A.D. 1105, which must therefore have been the year of his accession. The use of the Shástra era is noteworthy as being the earliest certain instance yet found in Chambá. As the stone, which formed part of a *panihár* or water-fountain, was erected by a vassal, probably a *ráná*, Pángí must have been, even at that early period, under the supremacy of Chambá. In A. D. 1112 Jásata is again mentioned in the Rájátranginí as supporting Bhiksháchara,

(1) One held the Office of *Mahámátya* (Prime Minister), another that of *Mahakshap atálika* (Lord Chancellor).

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grandson of Harsha, against Sussala who had then usurped the throne of Kashmír. Being unsuccessful Bhikshácbara retired to Chambá, and lived there for four or five years as the Rájá's guest,(1) Jásata's reign must therefore have lasted till about A. D. 1117-8. Another inscribed stone of Jásata's reign exists at Loh-Tikri in Churáh and is dated in his 9th year = A. D. 1114.

Jásata Varma, A. D. 1105.

Dhála Varma—(*A. D.* 1118).—He is said to have been brother of the previous Rájá, and his reign must have been short.

Udaiya Varma, A.D. 1120. References in Rájátarangini.

Udaiya Varma—(A. D. 1120).—The name of this Rájá seems to be out of its proper order in the *bansauli*, for it stands fifth after that of Jásata. As the latter reigned till about A. D. 1118, and Udaiya Varma is mentioned in the Rájátaranginí as having been in Kashmír in A. D. 1122, it seems improbable that four reigns intervened in such a short period. Chambá had now changed sides in the struggle which was going on for the throne of Kashmír, and Udaiya Varma lent his support to Sussala, who had been opposed by Jásata. The change of attitude was most likely due to the fact that, in the interval, Sussala had espoused two princesses of the Chambá family, whose names were Devalekhá and Taralalekhá, both of whom became *satí* on the death of Sussala, in A. D. 1128. Kashmír was now in a very unsettled condition, owing to internal dissensions which had been going on for some time. Kalasha, the son of Ananta Deva, was succeeded by Harsha, who, with his son Bhoja, was killed in A. D. 1101, and the throne seized by the Lohara Princes, Uchchala and Sussala. On the death of his father, and loss of the kingdom, Bhiksháchara, son of Bhoja, then a child, was taken away to Málwa. Returning from there in A. D. 1112, he fell in with a party of Hill Chiefs at Kurukshetra, among whom was his own relative Jásata of Chambá, and they encouraged him to attempt the recovery of his kingdom. In this he had the support of Chambá, Vállápura, and some of the Thákurs in the Chandrabhága Valley. Being defeated he retired to Chambá, where as already stated, he resided for some time under the protection of Jásata Varma. Another attempt in A. D. 1120 resulted in his being restored to power, which however he retained only for six months. It is probable that Chambá had changed sides previous to this, for when in A. D. 1121-2 Sussala made a successful effort to regain the throne, he had the active support of Udaiya Varma. Kashmír was now on the decline, and these disorders, and the Muhammadan invasions which had been in progress for more than a century, tended to still further weaken its power. Chambá seems to have taken advantage of this to assert its independence; at any rate there is no further reference to the State in the Rájátaranginí.

After Udaiya Varma the following Rájás ruled in succession, but no information about them is available:—*Ajíta Varma*; *Dehtiárí Varma*; *Prithvi Varma*.

(1) He evidently was unwelcome as he had difficulty in procuring food and clothin from the Rájá.

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Lalita Varma, A.D. 1143. Slab inscriptions.

Lalita Varma—(*A. D.* 1143).—Two slab inscriptions of this Rájá's reign have recently been found. One of these is dated in his 17th year, and records the erection of a *panihár*, or fountain, at Debrí Kothí, by a *Báná* named Nága Pál, who states that he had received the title of *Rájánaka* from the Rájá. The other inscribed stone is at Sálhi in the Saichu Nálá, Pángí, and is dated in the 27th year of Lalita Varma, Sh. 46=A. D. 1170. This Rájá must therefore have begun to reign in A. D. 1143-4, and may have lived till about A. D. 1175. The second slab—part of a *panihár*—was erected by a *Báná* named Ludar Pál, whose lineal descendants still hold land in Sálhí, as common farmers. In it Pángí is called Pángatí, which seems to have been the ancient name of the Valley.

Víjaya Varma, A.D. 1175. His conquests.

Víjaya Varma—(*A. D.* 1175).---This prince is said to have been brave and warlike, and was much beloved by his people. The Chronicle states that he invaded Kashmír and Ladákh, and brought back much spoil. The State boundaries were enlarged during his reign.(1) If we bear in mind the political condition of Northern India about this period, we shall have little difficulty in understanding the easy successes which Víjaya Varma seems to have gained. In A. D. 1191 Muhammad of Ghor invaded India, and was defeated by the confederate Hindú Princes, under the leadership of Prithvi Ráj of Delhi. He returned in A. D. 1193, and, in the great battle which ensued on the banks of the Ghaggar, Prithvi Ráj perished with the flower of his army. In the following year Kanauj also was overthrown, and everywhere confusion and disorder reigned. There is thus little room for surprise that Víjaya Varma availed himself of the opportunity to extend the boundaries of the State.

He was succeeded by *Rája Varma*; *Sára Varma*; *Kirti Varma*; *Ajíta Varma*; *Madana Varma*, brother of the previous Rájá; *Nárúkanjar Varma*; *Asha Varma*; *Jimút Varma*.

Vairási Varma, A. D. 1330. First dated copper-plate.

Vairási Varma—(*A. D.* 1330).—This Rájá is called Vairí Varma in the *bansauli*, but a copper-plate deed gives his name as above. It bears the date Shástra 6, Vik. 1387=A. D. 1330, which was probably the first year of his reign. This is the first plate with a distinct date, and for this reason it is both interesting and important. Vairásí Varma had probably a long reign, and died about A. D. 1370.

Mánikya Varma, A. D. 1370.

Mánikya Varma—(*A. D.* 1370).—The name of this Chief occurs on the copper-plates of his son Bhot Varma, the earliest of which is dated A. D. 1397. We may, therefore, assume that this was the year of his death.

Bhot Varma, A.D. 1397.

Bhot Varma—(*A. D.* 1397).—The earliest plate of this reign has just been referred to, and the latest yet found has the date Sh. 12=A. D. 1436. There is an allusion to Bhot Varma's death in a deed granted by his son, from which it appears that this event took place in A. D. 1442.

(1) His sway is said to have extended to Gujrát.

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Sangrám Varma, A. D. 1442.

Sangrám Varma (*A. D.* 1442).—The plates of this reign afford no assistance chronologically, as the dates of all but one are uncertain.

Anand Varma A.D.1475. Traditions about him.

Anand Varma (*A. D.* 1475).—The only dated plate of this Rájá was granted in Sh. 57=A. D. 1481, but his reign probably began some years earlier. His mother's name was Sampúrna Devi. Anand Varma was very religious, and was believed to have the power of working miracles. He espoused the daughter of the Rájá of Kángra, and in order to test his miraculous powers the dishes at the marriage feast were purposely placed so far from him as to be out of his reach. A vessel with three spouts was also given him to drink from. This, however, caused no inconvenience to the Chambá Chief. Whatever he wanted came towards him of its own accord; and, when he took up the glass to drink, snakes protruded from two of the spouts and stopped them, enabling him to use the third. Anand Varma died about A. D. 1512.

Ganesh Varma, A.D.1512.

Ganesh Varma (*A. D.* 1512).—The first plate of this reign was granted in Sh. 88, Saka 1434=A. D. 1512, and the last in Sh. 35=A. D. 1559.

Title of Yuvarájá and Mahárájáputra.

Ganesh Varmá's reign was thus a very long one. In several plates the name of his son, Pratáp Singh Varma, occurs, and he is styled '*Yuvarájá*' and '*Mahárájáputra*.' These plates furnish the earliest instances of the use of the cognomen 'Singh' in the Chambá family.

Approach of Mughal ascendancy.

Ganesh Varma built the fort of Ganeshgarh in the Mothila *iláqá* to protect his frontier, and consolidate his power to the south of the Dhaula Dhár. This was done probably towards the end of his reign, when the signs of the times began to point to the near approach of that Mughal supremacy, which was soon to overshadow all the Hill States of the Punjab. Chambá had probably enjoyed complete independence for more than 400 years; for the early Muhammadan rulers of India were too much engrossed in defending or extending their possessions on the plains to attempt the conquest of the inner mountains. Kángra, it is true, was invaded once and again, and the famous fort captured and recaptured: but there is no evidence that these inroads extended beyond the Siwálik. With the rise of the Mughal power this immunity and freedom came to an end. Akbar the Great, then a boy of 14, ascended the throne in A. D. 1556. When the news of his father's death arrived he was at Kalánaur in the Gurdáspur District, having been engaged in the pursuit of Sikandar Sháh Súr, who retreated before him into the hills. Immediately after his accession the young Emperor advanced against the Kángra Fort, which he reduced, and he then received the Katoch Chief into favour. In A. D. 1558, Sikandar Sháh emerged from his retreat in the hills, and occupied the fort of Maukot, half way between Pathánkot and Núrpúr and within the Núrpúr State, which he held for eight months,(1) and on

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Ganesh Varma, A. D. 1512.

its capitulation the Rájá of Núrpúr, who had sided with him, was taken to Lahore and executed. There were thus good grounds for apprehension on the part of the other States; and it is probable that Mughal influence had begun to make itself felt in Chambá previous to the death of Ganesh Varma in A. D. 1559.

Title of 'Singh.'

Ganesh Varma had six sons, *viz.*, Pratáp Singh, Jít Singh, Bír Bahádur, Hari Singh, Satargun Singh, Rupánand Singh. It is noteworthy that almost all of them bore the second name 'Singh,' which was now coming into general use, but it did not entirely displace the older name of Varma for fully half a century, and Pratáp Singh Varma, the next Rájá, used both names synchronously.

Pratáp Singh Varma, A. D. 1559.

Discovery of a copper mine.

Pratáp Singh Varma (*A. D.* 1559).—This Rájá is called the son of Ganesh Varma and Sáhib Deví on the copper-plates of his reign, of which there are many extant. He is said to have been very generous, and considerate of the well-being and comfort of his people. This was shown specially in his unwillingness to impose heavy taxation upon them. The Lakshmí Náráyana Temple was in need of repairs, and the erection of other temples was under contemplation; but there was no money in the treasury for this purpose. Pratáp Singh Varma called a council of his officials to ask their advice, and they all recommended the imposition of a tax. This course, however, did not commend itself to the Rájá, as it meant a new burden on his subjects. He was much concerned about the matter, but next morning, on taking his seat in *Darbár*, a man presented himself from the Hul *iláqá* with a piece of copper in his hand, and said that a copper mine had been discovered near his village. The Rájá at once issued orders for the working of the mine, and, with the produce, repaired all the temples, and built some new ones. The mine then became exhausted, or was closed, but the old workings may still be seen.

War with Kángra.

Soon after this, war broke out between Pratáp Singh Varma and the Rájá of Kángra, whose name is given as Chandar Pál.[1] As the second name of the Kángra Rájás has always been 'Chand' it is clear that a mistake has crept into the Chronicle. The surname of the Bangáhal Rájás was 'Pál' and it is just possible that the war was with that State, Kángra coming to the assistance of its weaker neighbour. In any case the main struggle seems to have been with Kángra, and it ended in the defeat of the Katoch forces, and the death of Jít Singh, the younger brother of the Kángra Rájá. Much booty in horses and elephants was taken, and Chari and Gharoh, two small districts near the Chambá border, were annexed. Guler, the capital of the Guler State, is said to have been occupied by the Chambá army, and from this it seems probable that the war was only with the Guler branch of the Katoch family of Kángra. It would be interesting to know if there is any record of this war in the Katoch annals.

(1) The vernacular *bansauli* has been followed in this narrative; in the Sanskrit *bansauli* the Rájá's name is 'Chandra,' and he is called "the king of Nagar-kot" (Kángra). There is no mention of Guler.

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Pratáp Singh Varma, A. D. 1559.
Period of Mughal ascendancy.

Pratáp Singh Varma was contemporary with Akbar, and it seems probable that early in his reign the whole of the Hill States, including Chambá, became subject and tributary to the Mughal Empire. Soon afterwards Todar Mal, the great finance minister of Akbar, was deputed by his master to create an imperial demesne in Kángra by confiscating territory from the various States of the Kángra group. In accordance with his instructions, Todar Mal annexed a large portion of the Kángra Valley, and made a similar demand on each of the other States proportionate to their means. Chambá was compelled to surrender Rihlu and all the territory it then held to the east of that province; as also the two small districts of Chari and Gharoh recently acquired from Kángra. The imperial demesne thus formed was placed under a Mughal officer of rank who had his residence in the Kángra Fort. In presenting his report to his royal master Todar Mal is said to have made use of the metaphor that he had "taken the meat and left the bone"; meaning that he had annexed the fertile tracts, and abandoned only the bare hills to the Hill Chiefs.[1] There was much truth in this remark as regards Chambá, for Rihlu was the most fertile portion of the State.

Liberal treatment of Hill Chiefs under the Empire.

From this time onwards for nearly 200 years Chambá, like the other Hill States, was in subjection to the Empire; but all accounts agree that the Mughal authority sat very lightly on the Hill Chiefs. Their prerogatives were seldom questioned, and there was practically no interference in their internal administration. Indeed, throughout the whole period of Muhammadan ascendancy, the Hill Chiefs seem to have experienced liberal and even generous treatment. So long as they did not fail in their allegiance, they were left very much to themselves in the government of their principalities; and were allowed to wield the power and exercise the functions of independent sovereigns. For example, they built forts, and waged war on one another, without any reference to, or interference from, the Emperor, and sometimes even asked and received assistance in men and arms from the Mughal Viceroy. On his accession each Chief had to acknowledge the supremacy of the Emperor by the payment of a fee of investiture, after which he received a *sanad*, or patent of installation, with a *khilat*, from the Imperial Darbár. A yearly tribute, called *peshkash*, of four *lákhs* of rupees was exacted from the States of the Kángra group in the time of Sháh Jahán, as we learn from the Bádsháhnáma. The Hill Chiefs were always addressed as *Zamíndár*, the title of *Rájá* being conferred only as a personal distinction. There seems to have been much friendly intercourse between them and the Imperial Court, as is proved by the letters and valuable presents received from the Emperors, which are still in the possession of some of the old royal families.[2] Some of the Chiefs gained for

(1) Kángra Settlement Report, p 8. The Mughal officer had the title of *Faujdár*.

(2) There are two such letters in Chambá, and also presents said to have been given to Rájá Prithvi Singh by Sháh Jahán. There are also several letters from the Duráni rulers of Kábul. *Vide* Appendix V.

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Pratáp Singh Varma, A. D. 1559.

themselves so high a place in the favour of the Emperors that they received *mansab*, or military rank, in the Imperial army, and were advanced to important offices in the State. As we shall see, such a distinction fell to the lot of one at least of the Chambá Rájás.

Chambá-Láhul.

There is some doubt as to how much of Láhul was under Chambá in early times, but it seems probable that from the tenth or eleventh century, if not from an earlier period, the main Chandra-bhága valley, as far up as Tandi near the junction of the two rivers, was included in State territory. Many traditions are said to exist in Láhul, pointing to this conclusion, and the people of Gus, on the left bank, say that they once owned a copperplate deed, granted by a Chambá Rájá, which was taken from them after the country was annexed to Kulu.

On the right bank these traditions are not so clear, owing probably to the fact that the country was more open to invasion, and must often have changed hands. The rest of Láhul, including the valleys of the Chandra and Bhága, seems to have been under Kulu from early times. In the Kulu annals it is stated that Láhul was conquered by Chambá in the reign of Rudar Pál, the nineteenth Rájá from the founder of the Kulu dynasty, but was recovered by Kulu in the following reign, after a hard contest on the Rhotang Pass; and though these records are more or less legendary, yet they confirm the conclusion that in early times Láhul was under the rule of Kulu and Chambá. In the middle of the twelfth century Kulu, with the upper portion of Láhul was conquered by Ladákh, and remained subject to that country, more or less, till about A. D. 1660-70. Chambá, however, maintained its supremacy over the greater part of the main valley, and seems also to have gained some influence in upper Láhul, for the Kulu annals state that the teritory now embraced in British Láhul, and formerly a part of Kulu, was acquired by that State from Chambá.(1)

Title of *Yuvarájá.*

The latest plates of Pratáp Singh Varma are dated Sh. 62= A. D. 1586, and he probably died in the same year. In one of his plates, dated Sh. 55, Vik. 1635=A. D. 1579, Bala Bhadra Deva, his grandson, is called(2) *Yuvarájá* and *Tika*: though Vír Váhnu, his son, was alive, and succeeded to the *gaddi*. The title was probably accorded to both father and son.

Vír Váhnu, A. D. 1586.

Vír Váhnu (*A. D.* 1586).—This Rájá was in power for only four years at the most, as his son Bala Bhadra succeeded in A. D. 1589—the year in which his earliest plate is dated. No plate of this reign has yet been found.

Bala Bhadra, A. D. 1589.

His profuse liberality.

Bala Bhadra (*A. D.* 1589).—This Chief stands out conspicuous among his compeers on account of his reputed piety, great generosity, and the many legends which are associated with his name. He was profuse in his gifts to Bráhmans, and at least 42 copper plates of his reign are known to be extant. There may be more. By his people he was named Bali-Karna, after two heroes of antiquity famous for their generosity. He bestowed grants of land and other gifts upon Bráhmans in a most lavish manner;(3) and regarded this as his highest and most imperative duty, refusing even to eat each morning till this duty had been

(1) Possibly the Thákurs of upper Láhul paid tribute both to Chambá and Kulu.

(2) This is the earliest instance of the use of the title *Tika* in Chambá.

(3) Such grants were not confined to Chambá, for plates have recently been found in Núrpúr and Kángra.

discharged. The grants of his reign are far in excess of those of any other Chambá Chief either before or since. No petitioner was sent away disappointed, and, if a request was made to him, the Rájá used to part with any article which was lying near, regardless of its value. He gifted grants of land to the Lakshmí Náráyana Temple, as well as many jewels, and other valuables, some of which are still in existence. Each of them is enclosed in a golden case with an inscription on it, one of these bearing the date Vik. 1675= A. D. 1619.

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Bala Bhadra, A. D. 1589.

His profuse liberality.

These lavish gifts seem to have gone on for some years, and to such an extent that the State administration became seriously embarrassed. The officials were much concerned, and tried to dissuade the Rájá from such profuse liberality, but their remonstrances only made him angry, and were met by a sharp rebuke. At length, owing to the excessive drain on the treasury, there was difficulty in meeting ordinary and necessary State expenditure. Just then Janárdan, the Rájá's eldest son, came of age, and the officials begged him to intervene by removing his father from power. This was accordingly done, and Bala Bhadra was deported to the village of Baraia on the other side of the Rávi, and a house and lands were assigned for his support.

His deposition.

But there also Bala Bhadra is said to have continued his lavish gifts, and soon the whole of the land assigned him was alienated to Brahmans. As nothing now remained to him but the house he lived in he was in great straits. Being under the necessity of giving before eating, he began to part with his house at the rate of a foot each morning, and, when in this way a whole verandah or room had been disposed of, he ceased to use it, considering that it was no longer his property. In course of time the whole building was thus gifted away, and the Rájá then vacated it, and lived in the open, at the same time refusing to eat. On this being reported to his son, Janárdan gave his father a fresh grant of land to enable him to continue his benefactions.

No reference to the deposition is to be found in the Chronicle; but the traditions regarding it are so clear and definite that they must have a foundation in fact. There is some obscurity as to the year in which it took place, but a consideration of all the data available leads to the conclusion that it cannot have been later than A. D. 1613. This conclusion is sustained by an existing record, evidently compiled from older documents, in which the period of Bala Bhadra's deposition is given as Vik. 1670—80=A D. 1613-23. Some light is thrown on the subject by an examination of the copper plates of his reign. These are all carefully dated, and extend from A. D. 1589 to 1641, the year of his death. Only two marked breaks occur in the regular continuity of these plates, one between A. D. 1599 and 1607, and the other between A. D. 1620 and 1629. In all of them Bala Bhadra is referred to in terms

Date of his deposition.

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Bala Bhadra, A. D. 1589.
Date of his deposition.

which imply that he was recognised as Rájá; and the grants are not limited to one locality, but are widely distributed, and are still in the possession of the descendants of the original grantees. Another plate recently found was issued by Janárdan in A. D. 1613, and in it also Bala Bhadra is spoken of as Rájá. In it Janárdan is called "*Mahárájá Kumára*," "*Mahárájáputra*" and "*Mie*," *i.e.*, Mián, and the fact of the plate having been issued by him points to the conclusion that he was then in authority in the State, and that he only acted as regent, and did not assume full power in his own name. The issue of the plate probably marks the beginning of his regency. In the *bansauli* Janárdan's name is found after that of his father in the regular order of succession.

War with Núrpúr.

Shortly after Janárdan assumed the government, war broke out between him and the Rájá of Núrpúr. The cause of this war is not known, but it was probably due to an attempt on the part of the Núrpúr Chief to enlarge his borders at the cost of Chambá. At that time, as we know, Jagat Singh, second brother of Súraj Mal, the then Rájá of Núrpúr, stood high in the favour of the Emperor Jahángír, and if he originated the war with Chambá, as he is said to have done, he doubtless counted on obtaining support from the Mughal Viceroy of Lahore. It is certain, however, that Jagat Singh was not Rájá of Núrpúr at the time the war began, for he did not obtain that position till after the rebellion and death of his brother, Súraj Mal, in A. D. 1618-9.

Conquest of Chambá and death of Janárdan.

The war went on in a desultory manner for twelve years without either side gaining any decided advantage; and there seem to have been intervals of peace.(1) This was the case in A. D. 1618, for we learn from the Bádsháhnáma that, when Súraj Mal rebelled and was compelled by the Imperial army to flee from Núrpúr, he found a temporary refuge in one of the Chambá forts, and ultimately retired to the capital. There he was joined by his youngest brother, Mádho Singh, who had for a time defended the Kotila Fort. As the Imperial forces were preparing to advance against Chambá, news came that Súraj Mal was dead. The Mughal Commander then sent a peremptory order to the Chambá Chief to surrender all money and valuables belonging to the deceased Rájá on pain of his highest displeasure. This order was complied with, the property being sent through the son and the brother of the Rájá. Mádho Singh also was given up. On his brother's rebellion, Jagat Singh was recalled from Bengal by the Emperor, who conferred on him the *mansab* of 1,000 with 500 horse, the title of *Rájá*, and a present, and he was sent to assist in the siege of Kángra Fort, which was then in progress. He also became Rájá of Núrpúr in succession to Súraj Mal. Hostilities seem to have been resumed with Chambá soon afterwards, and ultimately the Mughal Viceroy

(1) A copper plate is extant, by Bala Bhadra, conferring a *sásan* grant on the *parohit* of Rájá Jagat Singh, and dated A. D. 1618.

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Conquest of Chamba and death of Janárdan.

espoused the cause of Jagat Singh, and sent troops to his support. A decisive battle was fought at Dhalog on the Sandhára Road; the Chambá army was defeated, and Bishambar, Janárdan's younger brother, killed. Jagat Singh then advanced on the capital, which he captured and sacked—while Janárdan, unable to offer any effective resistance, fled. A treacherous message was then sent him by Jagat Singh—offering terms of peace if he would present himself in Darbár to discuss them. Janárdan, suspecting nothing, accepted the invitation, and came with only a few followers. While they were engaged in conversation, Jagat Singh suddenly drew his dagger and plunged it into Janárdan's breast, inflicting a mortal wound. The latter also had a dagger in his waistbelt, but the handle was tied to the sheath by a cord, so that he could not draw it in time to defend himself. Owing to this the Chambá Rájás have ever since worn the dagger loose in the sheath. The date of Janárdan's death was probably in A. D. 1623. The fact of his having been killed by Jagat Singh is confirmed by a statement to that effect in the Bádsháhnáma.[1]

Birth of Prithví Singh.

In the *bansauli* it is stated that Janárdan left no heir, but his *ráni* was *enceinte*, and that, on learning this, Jagat Singh gave orders that a strict watch should be kept on the palace. If the infant proved to be a boy he was at once to be killed, and if a girl she was to be married into the Núrpúr family so as to strengthen his hold on the State. When the child, afterwards Prithví Singh, was born, his nurse, named Batlu, is said to have smuggled him out of the palace, without the knowledge of the guards, and conveyed him away to Mandi. Recent research has shown that the birth story is not quite correct. A second plate, granted by Janárdan and dated Magh Sambat 1595 = February A. D. 1619, records a *sásan* grant to a Brahman on the occasion of the birth of his son, Prithví Singh, who must therefore have been born before his father's death. There is, however, no reason to doubt the fact of his having been conveyed away to Mandi.

Period of Núrpúr supremacy.

On Janárdan's death the State became subject to Jagat Singh, and is said to have been ruled by his officials for 20 years.

He built the fort of Táragarh within Chambá territory as there was no site so good in his own country. This fort is said to have received its name from the fact that a farmer named Tára was buried alive beneath the foundations as a sacrifice to ensure its stability, according to a custom common in India in former times. The stronghold occupied a conspicuous position on the summit of an almost inaccessible hill near the Chambá-Núrpúr frontier, and its ruins are still visible from a distance. It stood Jagat Singh in good stead at the time of his own rebellion in A. D. 1641.[2]

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(1) This tragedy is said to have taken place in the palace at Chambá.

(2) Táragarh consisted of three forts, one above another, the highest being perched on the summit of the hill. It covered an area of about 30 acres, and had 12 fortified gateways.

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Bala Bhadra, A. D. 1589.
Later years and death of Bala Bhadra.

Some uncertainty still exists regarding the status of Bala Bhadra during the period of Núrpúr supremacy, but it seems probable that on Janárdan's death he was restored to power, and continued till his death to rule the State in subjection to Jagat Singh. No plates have yet been found of the years from A. D. 1620 to 1629. From A. D. 1629, however, the issue of plates was resumed and continued till the early spring of A. D. 1641. His death must have occurred soon afterwards, shortly before the return of his grandson Prithví Singh in the summer of the same year. The record containing the date of his deposition states that he died in Vik. 1699=A. D. 1642, but this is probably incorrect. In the later plates two other sons are referred to by name—Mán Singh and Sudar Sen—and the names of other sons have been handed down by tradition.

Prithví Singh, A. D. 1641.
Rebellion of Singh.

Prithví Singh—(A. D. 1641).—After he grew up to manhood, Prithví Singh, who was still in Mandi, only awaited a favourable opportunity to strike a blow for the recovery of his kingdom. The opportunity came in A. D. 1641, when Jagat Singh, in conjunction with his son Rájrúp Singh, raised the standard of rebellion against Sháhjahán. Till now Jagat Singh's career had been fortunate and successful. Under Jahángír he rose to a *mansab* of 3,000 with 2,000 horse, and during the reign of Sháhjahán he retained his honours, and was appointed to Bangash,[1] and two years later to Kábul, where he greatly distinguished himself. In the eleventh year of Sháhjahán's reign, he was sent from Kábul to Kandahár with the Imperial army, and had command of the vanguard. In the twelfth year he returned to Lahore, received presents from the Emperor, and was again appointed *Faujdár* of Bangash. In his father's absence Rájrúp Singh was in charge of the State, and was appointed by Sháhjahán to the important post of *Faujdár* of Kángra, and collector of the tribute from the Hill Chiefs. In the spring of A. D. 1641, in secret concert with his father, who was then in Bangash, he rebelled. Jagat Singh pretended anger, and asked to be made *Faujdár* himself, so that he might suppress the revolt, and pay in the *nazarána* of four *lákhs*. This request was granted, but on his return to the hills, he first showed discontent, and then broke out into open revolt. We are not told what was the cause of the trouble, but the Pathánia Chiefs were ever turbulent, and this was by no means the first time they had raised their hands against the Emperors. Court intrigues against him are hinted at by Jagat Singh, in his petition to Sháhjahán.

Imperial army at Pathánkot.

On the news of the outbreak reaching the Imperial ear, a large army under the command of Prince Murád Bakhsh, youngest son of the Emperor, with many able captains, was sent to suppress it, and assembled at Pathánkot,[2] in August A. D. 1641.

(1) The Kurram Valley and Kohát. *Vide* Proc. Asiatic Society of Bengal, 1872, p. 156.
(2) Called Paithan in the Bádsháhnáma.

Prithví Singh, A. D. 1641.
Restoration of Prithvi Singh.

The Chronicle makes no mention of Jagat Singh's rebellion, but it was doubtless on hearing of it that Prithví Singh asked and obtained help in money and troops from the Rájás of Mandi and Suket, to enable him to recover his kingdom. Passing through Kulu, he crossed the Rhotang Pass into Láhul, and, advancing by way of Pángí, crossed the Cheni pass into Churáh, the northern province of the State. This he reconquered and fought his way to the capital, which he captured, expelling the Núrpúr officials from the country. We may assume that these events occurred in the summer of A. D. 1641, for early in December of that year Prithví Singh was present in the Mughal Camp near Pathánkot and was sent on to the Imperial Court, probably then in Lahore, to pay his respects to the Emperor.

Siege of Maukot and Núrpúr.

Jagat Singh offered a brave resistance to the overwhelming force sent against him. He had long been preparing for a struggle, and had strongly fortified the three principal strongholds in his territory. These were Maukot, Núrpúr and Táràgarh. All the hill passes and ways of approach were also blocked and defended by his troops. Maukot was only a fortified enclosure with dense jungle around it, but it was a position of great strength.(1) Jagat Singh decided on making his first stand there, while Núrpúr was entrusted to some of his officers. Both of these forts were invested by the Imperial army in the middle of October, and the siege was pressed with great vigour.(2) By the middle of December Jagat Singh's position in Maukot had become untenable, so he abandoned it and along with his sons fled to Táràgarh. Two days afterwards the defenders of Núrpúr also evacuated that fort, on hearing of the fall of Maukot.(3)

All this we learn from the Bádsháhnáma, and though the narrative does not acttually say so, it seems to imply that Prithví Singh was present at the siege of Maukot or Núrpúr. It is as follows:—"On the 23rd of Ramzán (16th December A. D. 1641) the highborn prince (Prince Murád Bakhsh), in accordance with the sublime orders, sent Prithví Chand, the *Zamíndár* of Champa, whose father had been killed by the outcast Jagat Singh, and who was at this time enrolled among the royal servants on the recommendation of the ministers of the State, to the royal threshold, the abode of great kings, along with Alla Vairdi Khan and Mír Buzurg, who had gone to bring him." . . . "Prithvi Chand, the *Zamíndár* of Champá, was honoured with a *khilat*, an inlaid dagger, the title of 'Commander of one thousand,' and the actual command of four hundred horsemen, the title of

(1) Maukot was situated about half way between Pathánkot and Núrpúr, on a ridge of low hills running to the east of the Chakki. The place is near Rájá ká Bágh, and is still called Mauwa dá ban, but only vestiges of the fortifications now remain. It is called the "Fort of Mau" in the Bádsháhnáma.

(2) During the siege Rájrúp Singh was sent to the Mughal camp under a safe conduct with a letter to the Emperor proposing terms of surrender, but they were not accepted.

(3) Maukot was captured on 13th December and Núrpúr on 15th December A. D. 1641.

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Prithví Singh, A. D. 1641. Siege of Maukot and Núrpúr.

Rájá and a horse. As the mountain on which Jagat Singh had laid the foundations of the fort of Táragarh was in Chambá, and had been taken by the Rájá with violence; and as the back of the fort joined on to the above-mentioned territory, and had in that direction an eminence commanding it, the possession of which was essential to the taking of the fort, he was ordered to go home that he might make the necessary preparations to deliver an attack with a proper force from the back of the fort, and, capturing the eminence, reduce the besieged to straitened circumstances." It was probably in consequence of this order that Prithví Singh sent to Sangrám Pál of Basohli for help, for which he surrendered to Basohli, the *pargana* of Bhalai.(1)

Siege of Táragarh.

As soon as arrangements were complete, the Imperial army in the end of December advanced to the assault of Táragarh. On his return form Chambá with his force, Prithví Singh took up his position on the ground assigned him, in conjunction with Rájá Mán Singh of Gwalior, who is spoken of as "the mortal enemy of Jagat Singh." By the beginning of March, A. D. 1642, the garrison was reduced to great straits, and Jagat Singh, realising that his cause was hopeless, sued for pardon, and in company with his sons surrendered himself to the clemency of the Emperor. They appeared in Darbár with halters round their necks, and after making their submission, were not only pardoned but restored to all their honours.(2) On the conclusion of the war, Táragarh was taken over by the Mughals and garrisoned by Imperial troops.(3)

The account of these occurrences in the Chronicle differs from that of the Bádsháhnáma. It is as follows :—"On recovering his kingdom Prithví Singh determined to avenge himself on Jagat Singh. He, therefore, concluded a league with Sangrám Pál of Basohli, and surrendered to him the *pargana* of Bhalai, after which both Rájás went to the Mughal Viceroy at Kalánour to ask help. This was granted on condition that Jagat Singh should be taken alive, and made over to the Viceroy. The Rájás with their forces then advanced upon Núrpúr, which they assaulted and captured, but the final assault having been made at night, Jagat Singh escaped in the darkness to Táragarh, where he was taken a month afterwards, and sent on to the Viceroy, seated on a buffalo with his face backwards."

Consolidation of the State.

Having recovered his kingdom, Prithví Singh next addressed himself to its consolidation and extension. His advance through Pángí had made him personally acquainted with that valley, which was still under the rule of the local *ránás*, subject to the supremacy

(1) For some reason unknown Prithví Singh, in A. D. 1648, claimed the retrocession of Bhalai, and his claim was upheld by the Imperial delegate though not enforced till the following reign. *Vide* Appendix V.

(2) Jagat Singh was restored to his honours on 10th April, A. D. 1642, and afterwards rendered distinguished service to the Emperor in the Afghán wars in which he was accompanied by his son, Rájrúp Singh; but the exposure he endured undermined his health, and he returned to Peshâwar in January, A. D. 1646, only to die. *Vide* Elphinstone's *History of India*, p. 511.

(3) According to popular tradition the siege lasted 12 years. The surrender took place on 11th March and Jagat Singh, with his sons, appeared before the Emperor on 17th March A.D. 1642.

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Prithví Singh, A. D. 1641. Consolidation of the State.

of Chambá. These he displaced, and appointed his own officials, thus bringing the country directly under State control. A rock-inscription bearing his name exists between Kilár and Sách, where the river flows through a narrow gorge, and it probably records the fact that, in S. 18=A.D 1642, the precipice was cut away by his orders for the construction of a road. He was the first to build *kothís*, or State offices, in Churáh and Pángí.

Pilgrimages and visits to Delhi.

After completing the consolidation of his kingdom, Prithví Singh went on pilgrimage to Prayág, Káshi and Gáya. He is also said to have visited Delhi nine times in the reign of Sháh Jahán, and to have been received with much favour—a *jágír* in Jaswán of Rs. 26,000 value being granted him by the Emperor, which continued to be attached to the State for ninety years. There are still in the *toshakhána* many valuable presents, especially inlaid daggers, and a jewelled *sirpaich* with a large sapphire in it, which were received by Prithví Singh on the occasion of his visits to Delhi. The family idol of the Chambá Rájás, called Raghubír, is said to have been obtained from Sháh Jahán on one of these occasions. It had originally been used as a weight in the Mughal Palace.

Traditions about Prithví Singh.

Tradition says that Prithví Singh was a very handsome man, and his fame spread through Dehli to such a degree that the ladies of the royal *zanána* begged to be allowed to see him. He was accordingly led blind-folded into the harem that they might have their wish gratified.

His sons.

Prithví Singh was married to a daughter of Sangrám Pál, of Basohli, and had eight sons, whose names were Shatru Singh, Jai Singh, Indar Singh, Mahípat Singh, Raghunáth Singh, Rám Singh, Shakat Singh, and Raj Singh. From this time onwards the old cognomen of Varma was entirely dropped.

Gaddi Khatrís of Bráhmaur.

Among the Gaddi Khatrís of Bráhmaur there is a tradition that their ancestors fled from Lahore in the time of Prithví Singh to escape the persecutions of Aurangzeb. It is probable, however, that this took place at a much earlier period.[1]

Temples erected by Batlu, *dai* of Prithví Singh.

The temple of Khajinág at Khajiár, Hidimbá at Mahla, and Sítá Rám at Chambá, are believed to have been erected in this reign by Batlu, the nurse who was the means of saving Prithví Singh's life.[2]

Chatar Singh, A. D. 1664. Recovery of Bhalai *iláqa* and annexation of Pádur.

Chatar Singh (A. D. 1664).—This Rájá's name was Shatru Singh, as appears from the copper plates, but Chatar Singh is the name in common use. On his accession, he appointed Jaí Singh, his brother, to the office of Wazír, and sent him to Sangrám Pál, of Basohli, to demand the restoration of the Bhalai *iláqá*, alienated by his father. This demand being refused, Chatar Singh invaded Basohli and re-annexed Bhalai to Chambá. He visited Pángí, and

(1) In connection with this tradition the following popular rhyme is of interest:—

Ujriya Lahor, | Vasiya Brahmor.

Lahore became waste: Bráhmaur was peopled.

(2) She also built a bridge over the Rávi at Nelhora near Chamba, called Duku ra seu, or Duku's bridge; so named after her husband.

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carried his arms lower down the Chandrabhága valley, into Pádar, which had till then remained in the possession of its *ránás*, though probably under the suzerainty of Chambá. These he removed from all authority, and appointed his own officials. He also founded a town on the plain and named it Chatargarh. Being an emporium of the Central Asian trade, a good deal of which then passed through Núrpúr and Chambá to Zánskar and Ladákh, the town grew and flourished, until A. D. 1836; when it was completely destroyed by the Dogras, and the name changed to Gulábgarh.

Edict of Aurangzeb for demolition of Hindu temples.

In A. D. 1678, the Emperor Aurangzeb issued an order for the demolition of all Hindu temples in the State. Chatar Singh refused to render obedience, and directed that a gilt pinnacle should be put on each of the chief temples in Chambá as a mark of defiance. On hearing this the Emperor was greatly incensed, and summoned the Rájá to Delhi. Instead of going himself he sent his brother Shakat Singh, who was accompanied by Ráj Singh of Guler, but for some reason unknown they turned back from Bajwára, before reaching Delhi. Chatar Singh seems to have been able to allay the Emperor's wrath, but there is no record as to how the matter was finally settled. The gilt pinnacles remain on the temples to the present day.

War with Mughal Viceroy.

At that time Mirza Obed Beg, the Súba or Viceroy of the Panjáb, who resided chiefly at Kalánaur, used to make incursions into the hills, and greatly annoyed the Hill Chiefs. This led to a confederation being formed against him, in which were included Chatar Singh of Chambá, Ráj Singh of Guler, Dhiráj Pál of Basohli, and Kripál Deo of Jammu. Jammu sent a force of Pathán troops, and the confederate army defeated that of the Viceroy, enabling the Chiefs to recover the territory they had lost.

Partition of Láhul.

It was probably in the beginning of Chatar Singh's reign that Láhul was finally divided between Chambá and Kulu. Till then as we have seen Chambá territory extended up to the junction of the Chandra and Bhága; the remainder of Láhul being under Kulu and subject to Ladákh. In consequence of the invasion of Ladákh by Eastern Tibet in A. D. 1646-47 the power of the former country was much weakened, and Rájá Bidhi Singh, of Kulu, A.D. 1663—74, took advantage of this to throw off his allegiance and expel the Ladákhí officials from Láhul. Soon afterwards Chambá lost the upper part of the main valley. The Kulu annals state that Láhul was acquired as dowry with a Chambá princess, but this is improbable. It seems more likely that the transfer of territory was the result of war and conquest, as is hinted at in the local tradition of Kulu. There seems to be no authority for the statement that Gugé in upper Kanáwar had gained a footing in Láhul, and that Chambá and Kulu combined to expel the invader and then divided the country between them.(2)

(1) *Vide* Kulu, Láhul and Spití, p. 39. Rájá Udai Singh (A.D. 1690-1720) visited Láhul in the early part of his reign, possibly in connection with the boundary dispute with Kulu. Udaipur near Triloknath was named after him.
(2) *Vide* Appendix V.

Chatar Singh died in A. D. 1690, leaving two sons, Udai Singh and Lachman Singh.

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Udai Singh, A. D. 1690. Auspicious accession.

Udai Singh—(A. D. 1690).—The new reign began auspiciously. The young Rájá was well-read and accomplished, the people were happy and contented, and the country was prosperous. Jai Singh, brother of the late Rájá, seems to have retained the office of Wazír throughout the previous reign, and he was re-appointed by Udai Singh. Much of the prosperity which the State enjoyed seems to have been due to his able administration, and it continued while he lived. He died, however, shortly after Udai Singh's accession. About the same time Ráj Singh of Guler also died, and was succeeded by his son Dhulíp Singh, a minor, to whom Udai Singh had been appointed guardian. Taking advantage of Dhulíp Singh's minority, the Rájás of Jammu, Badhu, and Basohli, invaded Guler, and Udai Singh was appealed to for help. He sent to Siba, Kahlúr and Mandi, and with the co-operation of these States drove out the invaders, and restored the infant Rájá to his rights.

Deposition and death.

So far all had gone well, and how long this prosperity continued we do not know, but dark days were now at hand. Udai Singh was of a self-willed disposition, and, after his uncle's guiding hand and wise counsel were withdrawn, his natural tendencies began to assert themselves. He gradually gave way to evil courses, and surrendered himself to sensual pleasures, which alienated from him the loyalty of his people. The administration of the State became more and more disorganised, and at length a climax was reached when Udai Singh appointed a barber, with whose daughter he had fallen in love, to the office of Wazír, and resigned all authority into his hands. The officials then interfered and deposed him from power, in the hope that this would have a salutary effect. Meantime Uggar Singh, son of Mahípt Singh, and cousin of the Rájá, was appointed regent. At the end of a month Udai Singh was restored, but he soon relapsed into his former ways; and Uggar Singh, being afraid, fled to Jammu. Things went from bad to worse until, at last, the officials formed a conspiracy against the Rájá, and determined to kill him, and put Lachman Singh, his younger brother, on the *gaddi*. Lachman Singh, on being approached, fell in with their designs, and joined the conspirator. To carry out their purpose, a day was fixed when Udai Singh was to hunt at Udaipur, a large plain on the left bank of the Rávi, three miles below Chambá. About mid-day they began firing their guns, and Udai Singh, realising danger, came out of his tent with a sword in his hand. Seeing a few of his personal servants standing near, he called on them to rally around him. Touched by this appeal, and repenting of the part he was playing, Lachman Singh abandoned the conspirators, and took his stand beside his brother. On this the officials ordered Lachman Singh to be killed first, and then the Rájá was mortally wounded. He died in a few days. The spot on which this tragedy took place has remained uncultivated to the present time.

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Udai Singh died in A. D. 1720, after having reigned for thirty years. He left no heir to succeed him, and Lachman Singh seems also to have died childless.

Uggar Singh, A. D. 1720. Residence in Jammu.

Uggar Singh—(A. D. 1720).—As has been stated, Uggar Singh acted as regent for a time during his cousin's suspension from power, but on Udai Singh's restoration he took refuge in Jammu. There he entered the service of Dharab Deo, Rájá of Jammu, as a soldier, without disclosing his identity. One day as he was returning from bathing in the river Tawi, with a *lota* full of water in his hand, he was met by a *mast* elephant which had broken loose, and which, seeing Uggar Singh, suddenly charged down upon him. He checked the animal for a moment by a blow with the *lota*, and thus gained time to draw his sword, with which he severed the trunk from the body at one blow. The feat was reported to the Rájá, who summoned Uggar Singh to his presence, and elicited from him the fact of his near relationship to the ruling family of Chambá. He seems in fact to have been next in the succession after the two sons of Chatar Singh, his uncles Jai Singh and Indar Singh having probably died childless.

Accession to the *gaddi*.

Shortly afterwards intelligence of the assassination of Udai Singh and his brother arrived, and Dharab Deo then furnished Uggar Singh with all necessary assistance, and sent him back to Chambá where he was installed as Rájá.

Tirsera tax.

It is said that the ghost of the murdered Rájá used to appear to Uggar Singh, and cause him much distress, and that to lay the evil spirit he erected a temple at Udaipur, near the place of the murder, and imposed a small tax for its maintenance. The temple is still in existence and the tax, called *Tirsera Udai Singhiána Autariána* is still collected.

Imprisonment of Dalel Singh.

Shortly after his accession, Uggar Singh had his suspicions aroused against his cousin Dalel Singh, son of Raghunáth Singh, who was then a boy, residing with his maternal uncle in Jammu territory; and the Mughal Viceroy on being appealed to, had Dalel Singh brought to Lahore and kept in confinement.

Deposition of Uggar Singh.

Uggar Singh was popular at first, but as years went on the feelings of the officials towards him underwent a change, and they decided to depose him and raise Dalel Singh to the *gaddi*. Their first step was to gain over the Viceroy by a present of a *lákh* of rupees, whereby Dalel Singh's release was secured, also a *sanad* appointing him Rájá of Chambá. This appointment was supported by a force of Mughal troops. On hearing of Dalel Singh's approach, Uggar Singh made no effort to oppose him, but broke down the bridge over the Rávi, and set fire to the town. He then retired to the Chámundá Temple, whence he watched the conflagration, and thereafter fled up the Rávi Valley. When passing the village of Juh in Chanota, he was wounded in the thigh by a bullet fired by the Rána of Gurola, and the spot where this happened has been marked by a small shrine ever since. Uggar Singh then fled to Kángra, where he

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soon afterwards died. He left two sons, Ummed Singh and Sher Singh, who were then quite young.

Dalel Singh, A. D. 1735. Imprisonment of Ummed Singh.

Dalel Singh—(A.D. 1735).—Having secured the *gaddi*, the new Rájá's first care was to have Uggar Singh's sons placed under lock and key in Lahore, where they remained for thirteen years. Dalel Singh also rewarded those who had helped him to obtain the kingdom, and made himself popular by remitting various oppressive taxes.

Release of Ummed Singh.

Nevertheless the sons of Uggar Singh, as the rightful heirs to the throne, had many friends and supporters among the people, who only waited for a suitable opportunity to restore them. In spite of every effort, however, it was found impossible for some time to effect their release, but at length this was secured through a servant of Ummed Singh, belonging to the Katwálu family in Chambá. This young man was of the same age as his master, and strongly resembled him in appearance; and, the two having exchanged clothes, Ummed Singh escaped, the servant remaining in his place. When the deception was discovered the man was brought before the Mughal Viceroy, who asked him why he had thus forfeited his life. For answer he said that he had only done his duty to his master, and was ready to bear the penalty. The Viceroy was so pleased with this reply, and with the man's fidelity and devotion, that he ordered his release, and dismissed him with presents. But Ummed Singh did not succeed in escaping after all, for he was re-captured, and brought back to Lahore. On enquiry, however, the Viceroy became acquainted with the fact that he was the rightful heir to the Chambá *gaddi*, and a *sanad* was therefore granted, along with an armed force, to enable him to recover his territory. Being married to a daughter of the Rájá of Jasrotá, Ummed Singh came by way of Jasrotá and Basohli, obtaining further assistance from these Chiefs. Dalel Singh was urged by his officials to prepare for resistance, but he refused to do so, saying that Ummed Singh was the lawful heir, and he would not oppose his claim. He accordingly remained at the capital, and on Ummed Singh's arrival surrendered the State into his hands, and was kindly dealt with. For a time he continued to reside in Chambá, but afterwards became a *sádhu*, and died at Jawála Mukhi. He left no son, and his daughter was married to Bajai Deo of Jammu.

Ummed Singh, A. D. 1748. Recovery of Rihlu and Pálam.

Ummed Singh—(A. D. 1748).—This Rájá was a just ruler and an able administrator. He succeeded to the State at a very momentous period in Indian history. The Mughal Empire was now in the throes of dissolution; the Viceroys of the provinces were assuming independence, and the Maráthas and Afgháns had begun their life-and-death struggle for the mastery of India. All paramount authority was thus at an end, and the Hill Chiefs, taking advantage of the anarchy which prevailed, threw off their allegiance, and recovered all the territory of which they had been deprived by the Mughals. A large and fertile district of the Chambá State, to the south of the Dhaula Dhár, had been thus confiscated;

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Ummed Singh re-asserted his sway over it, and carried his victorious arms along the southern slopes of the range as far as the borders of Mandi. His troops garrisoned the fort of Pathiár near Pálampur, and he is said to have obtained a footing in Bír Bangáhal. In the Kángra Settlement Report, Mr. Barnes refers to a letter from the Emperor Ahmad Sháh to the Chambá Chief, remonstrating with him on the seizure of Chari and Rihlu. So low had the Empire fallen. As Ahmad Sháh reigned from A. D. 1748 to 1755, it must have been within these years that the State territory to the south of the Dhaula Dhár was restored to its ancient limits. It probably took place previous to A. D. 1752, for in that year Mughal supremacy entirely ceased with the cession of the Hill States, along with the rest of the Punjab, to Ahmad Sháh Durráni. But Afghán rule was never more than nominal in the Hills to the east of the Jhelum, and Chambá seems to have enjoyed practical independence till about A. D. 1767, when it came more or less under the influence of the Sikhs.[1] The State, however, lost the *jágír* in Jaswán which it had held from the time of Prithví Singh, owing to the refusal of Ummed Singh to attend the Imperial Darbár at Lahore.

Durráni rule.

Palaces at Chambá and Rájnagar.

The Kandchandi portion of the palace, which is still in existence, was erected by Ummed Singh, and he also built a palace at Nada, eight miles down the Rávi Valley, changing the name of the place to Rájnagar. There his son Ráj Singh was born in A. D. 1755. Only one gateway of this building now remains.[2]

Death of Ummed Singh.

Ummed Singh died on the 13th of Baisákh Vik. 1820=A. D. 1764, in the 39th year of his age, and the 16th of his reign. He left orders that no *ráni* was to become *sati* at his funeral.

Ráj Singh, A. D. 1764.

Ráj Singh—(A. D. 1764).—He was only nine years old at the time of his father's death, and Ummed Singh, being suspicious of the designs of his younger brother, Sher Singh, had left secret orders that, immediately on his own decease, Sher Singh should be arrested and kept under restraint. This was done, and all danger was thus averted.

Loss of Pálam.

Soon after this, Ghamand Chand of Kángra, taking advantage of Ráj Singh's minority, seized the fort of Pathiár, and drove the Chambá troops out of Bír Bangáhal, but the queen-regent, who was a Jammu princess, obtained help from Ranjít Deo of that State, and recovered the territory which had been lost. It would appear, however, that another and more successful attempt was made by the Kángra Chief, for all the State territory to the east of Rihlu was lost to Chambá prior to the death of Ráj Singh.

Invasion of the State by Jammu.

Ranjít Deo of Jammu seems to have interfered a great deal in Chambá affairs during the minority of Ráj Singh, owing to his near relationship to the Rájá's mother. He probably aimed

(1) For a short time in 1758 all the Hill States, and even the Mughal Governor of Kángra, were subject to Adina Beg, Viceroy of the Punjab under the Maráthas.

(2) The foundations of the Rang Mahal at Chambá are also said to have been laid by this Rájá.

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at bringing the State entirely under his own supremacy. On the decline of Mughal rule, Ranjít Deo had also become practically independent, and, not content with his own ancestral possessions, had asserted his sway over all the Hill States between the Chenáb and the Rávi. As has been stated, his influence was felt as far east as Chambá where he had appointed one of his own officials, named Aklu, to the office of Wazír. While the queen-mother lived things remained quiet but she died soon after Ráj Singh came of age, and, her influence being withdrawn, the young prince who disliked Aklu, and probably suspected secret designs against the State, had him seized and thrown into prison. This was resented as a personal insult by Ranjít Deo, who sent an army under Amrit Pál of Basohli to invade Chambá.(1) Ráj Singh was absent at the time, having gone to interview the Viceroy of the Panjáb(2) at Kalánaur. He heard of the invasion at Núrpúr on his way back, and at once sent to the Rámgarhia Sardárs to ask assistance, for which he paid a *lákh* of rupees. With their help he drove out the Jammu army after it had been in possession of his capital for three months. This took place in A. D. 1775, and is the first reference to the Sikhs in the State annals.

Sikh ascendancy.

The Durráni rule, which had always been intermittent, came to an end in the Central and Eastern Punjab after the last invasion of Ahmad Shah in A. D. 1767. The Sikhs then rapidly acquired political power, and their marauding bands roamed about the country, intent only on plunder and rapine. They had by this time formed themselves into the twelve *misls*, or confederacies which preceded their consolidation into one kingdom under Ranjít Singh. One of these was the Rámgarhia *misl*, and Jassa Singh, the head of this confederacy, seems to have been the first Sikh leader to invade the Kángra Hills. About A. D. 1770 he made tributary to himself Ghamand Chand of Kángra, and several other Hill States, one of which was probably Chambá. This is, in all likelihood, the reason why Ráj Singh went to him for help against Jammu. His authority was, however, of brief duration, for in A.D. 1776 he was defeated on the plains by Jai Singh, of the Kanhiya *misl*, who then assumed the suzerainty of most of the Kángra group of States. In the Kángra Settlement Report, Mr. Barnes refers to a document in his name fixing the amount of tribute payable by Chambá at 4,001 rupees. This document is dated A. D. 1776.

Birth of Jít Singh.

Ráj Singh was married to a daughter of Sampat Pál of Bhadrawáh, and his son Jít Singh was born in A. D. 1775.

Conquest of Basohli.

In A. D. 1782 Ráj Singh invaded and conquered Basohli, but restored the country on payment of a *lákh* of rupees, the amount he had paid for the assistance of the Sikhs against Basohli and

(1) There is a copper-plate in existence granted by Amrit Pál on this occasion in place of one which had been lost. It is dated Vik. 1831=A.D. 1775.
(2) Probably Khwájá Obed, the Afghán Viceroy.

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Conquest of Kashtwár.

Jammu. [1] Bhadrawáh was at this time tributary to Chambá, as it probably had been for a considerable period. It was, however, under its own native ruler, whose name was Daya Pál.

In A. D. 1786 Chambá also asserted its supremacy over the Native State of Kashtwár on, it is said, the invitation of Brij Ráj Deo of Jammu; and an army under Jít Singh, son of Ráj Singh, then only eleven years old, was sent to invade the territory. In this it was successful, and Kashtwár was conquered and held for six months, during which the Chambá troops remained in the capital. They seem to have been withdrawn on the approach of winter, and the return of the Kashtwár Chief from Kashmír, whither he had fled, with an army provided by the Durráni rulers, who then held the valley.

Recovery of Kángra Fort by Sansár Chand.

Meanwhile events fraught with disastrous consequences to the Chambá Chief were ripening in Kángra. On the decline of the Mughal Empire, Ghamand Chand of Kángra resumed possession of that portion of the Kángra Valley which had been included in the Imperial demesne in the time of Akbar, and also made strenuous efforts to capture the Kángra Fort; in which, however, he was unsuccessful. This famous stronghold was held by Nawáb Saif-ulláh Khán, the last of the Mughal Governors of the Kángra Hills, who, we are told, continued to correspond directly with Delhi. Though completely isloated, and possessing nothing but the lands immediately beneath the walls, this brave officer contrived to hold his own against all assailants for more than thirty years. In A. D. 1774 Sansár Chand, grandson of Ghamand Chand, succeeded to the kingdom of Kángra. About the same time the Mughal Governor, who had held the fort so long, was removed by death; and the Kángra Chief then redoubled his efforts to regain possession of the ancient capital of his kingdom. Being still unsuccessful, he called in to his help Jai Singh Kanhiya, the Sikh Chieftain already referred to, and a force was sent under his son Gurbakhsh Singh. By stratagem the garrison was persuaded to capitulate, but, much to Sansár Chand's chagrin and disappointment, the capitulation was made to the Sikhs and not to himself. One account states that the siege took place in A. D. 1781, and that the old Nawáb was then still alive, but dangerously ill; and on his demise the fort was surrendered by his son. However this may be, Jai Singh got possession of the stronghold and retained it till A. D. 1785-86; when, being defeated on the plains by a combination against him aided by Sansár Chand, he withdrew from the hills, leaving Kángra Fort in the hands of its legitimate Chief, to whom it was thus restored about two centuries after its occupation by the Mughals.

Supremacy of Sansár Chand.

With the recovery of the fort, [2] and the withdrawal of the Sikhs from the hills, Sansár Chand was left at liberty to prosecute his ambitious designs. He revived the ancient claim of Kángra to the

(1) This is the correct spelling of the Badrawár of the maps.

(2) Kángra Fort was in former times regarded as impregnable, and the popular conception of the prestige attaching to its possession found expression in the saying :—
"He who holds the Fort, holds the Hills."
Vide Kángra Settlement Report, page 10.

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Ráj Singh, A.D. 1764.

War with Kángra and death of Ráj Singh.

headship of the eleven states of the Jálandhar group, which had been in abeyance in the Mughal times, and arrogated to himself supreme authority over the Chiefs. He compelled them to pay tribute, encroached upon their territories, and seized by force all the lands which had been included in the imperial demesne. In pursuance of this claim he demanded of Ráj Singh the surrender of the Rihlu *iláqá*, as having been part of the Kángra *kárdári* under the Mughals. This demand was met by a prompt refusal, and, seeing a collision inevitable, Ráj Singh began at once to prepare for war. He went in person to Rihlu, and built or repaired and strengthened the fort, which was garrisoned by his own troops. Meantime Sansár Chand was not slow to support his demand by armed force. He concluded a treaty with Dhián Singh, Wazír of Guler, who, in those unsettled times, had seized the small State of Kotila, between Kángra and Núrpúr, and had made himself independent. Ráj Singh obtained help from Núrpúr. The Chambá army was disposed in various directions along the frontiers, keeping watch and ward, while Ráj Singh himself was at Nerti near Sháhpúr, with the Núrpúr levies and a small force of his own troops. Sansár Chand, getting intelligence of this, advanced secretly, and fell suddenly upon the Chambá force, which was taken completely by surprise. The Núrpúr levies fell into a panic and fled, leaving with the Rájá only forty-five of his own men. His officers urged him to make a retreat, pointing out to him the hopelessness of effecting a stand against such superior numbers, but he refused to do so, saying it would be a disgrace to retire when confronted by the enemy. His personal attendants and servants first fell around him, and then the Rájá himself was wounded in the thigh by a bullet. Still he bravely fought on, killing many of his opponents and performing prodigies of valour. At last a man named Jít Singh,(1) Purbea, came from behind, and struck him on the head with a sword. Ráj Singh wiped away the blood, and then, resting his hand on a large stone near which he was standing, fell dead. The impress of the blood-stained hand is believed to be still visible on the stone. A temple was erected on the spot by his son at which a *mela* is held every year on the anniversary of his death. Ráj Singh's bravery on this occasion is still commemorated in song by the local bards throughout these mountains. He is said to have paid special veneration to Chámundá Deví,(2) the Goddess of War of the Chambá Chiefs, and was promised by her an addition of twelve years to his life, and the honour of dying in battle as he desired.

Ráj Singh died on the 7th of Hár, Vik. 1850=A. D. 1794; in the 40th year of his age, and the 30th of his reign. When his body was examined it was found to bear no fewer than eighteen wounds.(3)

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(1) This man's name is given differently in different accounts of the battle. In one it is Amar Singh, Hazárí, and he is said to have been one of four brothers present, one of whom was killed by Ráj Singh.

(2) Ráj Singh repaired or rebuilt the Chámunda Temple, and the steps leading up to it were also made by him.

(3) Ráj Singh's body was cremated at Rihlu Fort, and his *ránis* became *satí* in Chambá.

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Jít Singh; A.D. 1794. War with Basohli.

Jít Singh—(A. D. 1794).—Notwithstanding the death of the Rájá the Chambá troops continued to maintain their hold on Rihlu, and there was no more fighting.[1] Sansár Chand secured only a few villages on the border. Jít Singh was nineteen years of age at the time of his father's death; and shortly after his accession he was involved in a war with Basohli. Bajai Pál of that State was in the habit of making inroads into the Jund and Bhálai *iláqás* of Chambá, which adjoined his own territory, and of plundering the country. In A. D. 1800 Jít Singh retaliated by invading Basohli, and after conquering the State, restored it, as his father had done, on payment of a war indemnity. Some time after this the Chambá Chief was desirous of visiting the shrine of Devi Mal in Balor, but the Rájás of Basohli, Badhu and Rámnagar, suspecting that he had designs against them, sent a *nazarána* of Rs. 50,000, with a request to him to turn back, which he accordingly did.

Arrogance of Sansár Chand.

Meanwhile Sansár Chand had been engaged in still further consolidating and extending his power; and, with the acquisition of Fort Kángra, he was able to exercise a tyrannical and oppressive sway over all the Hill States between the Rávi and the Satlej.[2] These he made entirely subject, and compelled the Chiefs to attend his Court, and send contingents for his military expeditions. In this way he fully established his power in the hills, and ruled despotically for twenty years, gaining for himself a renown which had never been approached by any of his ancestors; and his name is still widely known throughout these mountains. But his overweening ambition carried him too far. Not content with what he had acquired in the hills, he aimed also at the recovery of his ancestral possessions on the plains, which had been lost after the invasions of Mahmúd of Ghazni; and is said even to have dreamt of a Katoch kingdom in the Panjáb. For this purpose he twice descended from the mountains into the Bári Doáb, but was driven back by Ranjít Singh, who was then rising into power, and would brook no rival. This was in A. D. 1803 and 1804. Disappointed in his designs on the plains, Sansár Chand in A. D. 1805, turned his arms against the State of Biláspur, and seized part of the territory lying on the right bank of the Satlej. This was the last straw; and the Hill Chiefs, smarting under the many indignities heaped upon them, and fearing probably for their own possessions, formed a general confederacy against him, the ultimate result of which was his downfall, and the complete extinction of his kingdom.

The Gurkha invasion of Kángra, and defeat of Sansár Chand.

Previous to A. D. 1803 the Gurkhás of Nepál had invaded and annexed the mountain area between the Gogra and the Satlej, and Biláspur was subject to them. The Rájá of that State, in conjunction with all the associated States of the Jálandhar Circle, and also Basohli, sent to invite Amar Singh Thapa,

(1) Sansár Chand is said to have given orders that Ráj Singh should be taken prisoner and the Rájá's death caused him much concern. This may partly account for the sudden cessation of hostilities; a copper-plate exists recording a treaty of amity and friendship between Ráj Singh and Sansár Chand, dated Vik. 1845 = A. D. 1788.

(2) *Vide* Kángra Settlement Report, page 10.

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Jít Singh, A. D. 1794.

Supremacy of Ranjít Singh.

the Gurkha Commander, to invade Kángra, and promised him their support. This invitation was eagerly accepted, and the Gurkha army at once crossed the Satlej, and was met by contingents from the Confederate States. This was in the spring of A. D. 1806. Nathú, the Wazír of Chambá, was sent in charge of the State troops. The Kángra forces, which had been weakened by recent changes, made a brave but ineffectual resistance, and the Gurkhás then advanced into the heart of the country and laid siege to Kángra Fort, in which Sansár Chand had taken refuge. The fort was invested for four years, but all the efforts of the Gurkhás were unequal to the task of reducing it. At length, rendered desperate by the misery and distress which had come upon his country, and seeing no hope of relief, Sansár Chand, in A. D. 1809, sent Fateh Chand, his younger brother, to ask the aid of Ranjít Singh. This request was readily granted, but on condition that the Kángra Fort should be surrendered; and to this Sansár Chand had to agree. The Mahárájá then advanced into the hills in person, in May, A. D. 1809, and being met by Sansár Chand, who had escaped from the fort in disguise, he in August gave battle to the Gurkhás, defeated them, and compelled them to retire across the Satlej. According to agreement Ranjít Singh then took possession of the fort, and with it the 66 villages in the Kángra Valley which had formed a part of the Imperial demesne, leaving the rest of the Kángra State in the hands of Sansár Chand, who was now reduced to the position of a feudatory of the Sikhs.(1) His downfall involved that of the other States, and from A. D. 1809 all of them, including Chambá, became tributary to Lahore.

Death of Jít Singh.

Jít Singh died in A. D. 1808, while the siege of the Kángra Fort was still going on, in the 33rd year of his age, and the 14th of his reign. He lived in troublous times, and a large army had to be maintained for the defence of the State, but he managed his affairs with such prudence that the revenues sufficed for all expenses, and the State was never in debt. His sons were Charat Singh and Zoráwar Singh.

Charat Singh, A. D. 1808.

Minority of Charat Singh.

Charat Singh—(A. D. 1808).—He was only six years old at the time of his father's death, but the State officials seated him on the *gaddi*, and installed him as Rájá. During Charat Singh's minority the administration was in the hands of the queen-mother, a Jammu princess, and of Nathú, a member of the Baratru family, who had been appointed Wazír in the reign of Jít Singh. The queen-mother, whose name was Rání Sárda, was a wise and far-seeing woman. She erected the temple of Rádha Krishna, which was consecrated on the 14th of Baisákh, Vik. 1882 = A. D. 1825. It was she, too, who caused the steps to be made to the Rání's shrine alongside the water-course on the Sháh Madár Hill. Nathú, Wazír, also seems to have been a man of great ability and administrative talent. His name is still remembered in Chambá,

(1) Sansár Chand died in Dec. 1823, and in 1827-8 his kingdom was annexed by Ranjít Singh.

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Charat Singh, A.D. 1808.

where he is spoken of with great respect. The first event of importance after the accession of the young Chief was a threatened invasion of the Sikhs under Ranjít Singh. He had reduced Jasrotá and Basohli, in the Jammu Hills, to the position of tributaries, and was advancing on Chambá, when he was bought off by large presents. This was in A. D. 1808-09. The State soon afterwards became subject to Lahore but remained almost completely free from actual invasion, though threatened with it more than once. This immunity was due in part to the mountainous and difficult character of the country, but also in a considerable degree to the personal influence, and great sagacity, of Nathú, the Wazír, who was a favourite with the Maháràja.

Annexation of Bhadrawáh.

As already mentioned, the small State of Bhadrawáh had long been tributary to Chambá, and was ruled by its own Chief whose name at this time was Daya Pál.(1) Towards the end of his reign internal family quarrels arose in Bhadrawáh, and Daya Pál was driven out, and died in Dínanagar. Pahár Chand, his cousin, succeeded, in the absence of a direct heir, and after some years he, in A. D. 1820, refused to continue the payment of tribute to Chambá. Nathú, Wazír, advanced against him, but was defeated on the Padari Pass. He then went to Ranjít Singh, and, obtaining help from him with a *sanad* of transfer, advanced a second time in A. D. 1821. The Rájá of Bhadrawáh finding resistance hopeless, partly demolished a fort recently erected, and fled, never to return. Bhadrawáh was then annexed to the Chambá State, and placed under the direct control of its officials.

Seizure of Rihlu by Ranjít Singh.

In A. D. 1821, Desa Singh, Majíthia,(2) in the name of Ranjít Singh, claimed Rihlu as having been a part of the Kángra *kárdári* under the Empire, and laid siege to the fort. Nathú sent orders to the officer in command to hold out till he should proceed to Lahore, and arrange the matter with the Maháràjá; but the queen-mother, becoming afraid of the consequences of further resistance, directed the fort to be surrendered to the Sikhs. Rihlu thus passed away finally from the possession of the State. Nathú went to Lahore, but failed in his mission, in so far as the retention of Rihlu was concerned, but he succeeded in persuading Ranjít Singh to give back Ránitar, a small place in Rihlu, which had been the hereditary *jágír* of the Ránís of the Chambá family. He also secured the remission of the yearly tribute of Rs. 30,000, in consideration of the loss of Rihlu. Mr. Vigne states that Chambá agreed to the surrender of Rihlu on condition of being allowed to retain Bhadrawáh, and the fact of a *sanad* having been granted by Ranjít Singh, in A. D. 1820, conveying Bhadrawáh to Chambá seems to lend support to this version. This *sanad*, as we shall see, helped

(1) Fateh Pál and Bhup Chand, the fathers, respectively, of Daya Pál and Pahár Chand, were prisoners in the Pakki Chauki or old palace at Chambá and died there. Pahár Chand's mother was a Chambá princess.

(2) Desa Singh was the first Sikh *názim* or Governor of Kángra. The Rihlu Fort was surrendered on 2nd Hár, S. 97= A. D. 1821.

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to save the State from dismemberment and practical annexation to Jammu.

Charat Singh, A. D. 1808. Rájá Bír Singh of Núrpúr.

In A. D. 1815 Bír Singh of Núrpúr, brother-in-law of Charat Singh, was expelled from his principality by Ranjít Singh, and fled to Chambá. There he raised an army to attempt the recovery of his State, and, being defeated, sought refuge in British territory across the Satlej. In A. D. 1826 he returned to Núrpúr in disguise, and his people rallied around him, but on the approach of a Sikh force he again retired to Chambá; and having been given up under compulsion by Charat Singh, he was imprisoned for seven years in the fort of Govindgarh. Thereafter he was ransomed by the Chambá Chief for Rs. 85,000 and returned to Chambá, where he resided off and on for some time. He was in Chambá at the time of Mr. Vigne's visit in 1839, and, finally, died at Núrpúr in 1846, while engaged in a last vain attempt to recover his principality.

Zánskar tributary to Chambá.

In A. D. 1820-25 Ratanu, the Pálasra, or Chief State Official in Pádar, invaded Zánskar, and made it tributary to Chambá. It had till then been under its own Rájá, who was subject to Ladákh.[1]

Seizure of Pádar by Jammu.

In A. D. 1835 Guláb Singh of Jammu sent an army under Wazír Zoráwar Singh, Kahluria, one of his ablest generals, to invade and conquer Ladákh. After the conquest a force under Wazír Lakhpat Rai was detached from the main army to annex Zánskar, which still held out, and having done this the force crossed the Umási Pass and passed through Pádar on the way back to Jammu. It is believed that Guláb Singh had no intention of encroaching on State territory, but the Pádar people were suspicious, and some opposition was offered to the passage of the Dogra army. This, however, did not amount to much, and the main body passed on leaving only about thirty men in Chatargarh to keep up communications.[2] Thereupon Ratanu, the Chambá official, stirred up the people, seized the Dogra soldiers, and sent them to Chambá. Charat Singh at once disowned the act of his official, but the mischief had been done, and in the spring of 1836 Zoráwar Singh came in person with a large force to avenge the insult. Ratanu had the bridge over the Chandra-Bhága broken down, and in this way kept the Dogras at bay for three months, but at last having, with the help of some villagers, passed a *jhula* across the river a few miles lower down, Zoráwar Singh succeeded in transferring a portion of his force to the other bank, and thus, advancing under cover of night, effected an entrance into Chatargarh by the bridge over the Bhutna Nálá, which had been left intact. Chatargarh was razed to the ground, and the name of the place changed to Gulábgarh; and several of the Pádar people were hanged or mutilated. The country was then annexed to Jammu.[3]

Sapphire mine in Pádar.

It was in Pádar that a sapphire mine was discovered in 1880 which has been a source of considerable gain to the Jammu State.

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(1) The tribute is said to have been Rs. 1,000, yearly, besides musk bags and other things.
(2) Twenty men with a thánadár had been left at Padam in Zánskar, but they were all killed in an outbreak; and it was probably on hearing this that Ratanu

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Charat Singh A. D. 1808. Ratanu, Pálasra of Pádar.

Ratanu, whose excess of loyalty had caused all the trouble, fled to Chambá, but he was seized and sent to Jammu, where he was confined for some years. He was then released and allotted a small *jágír* in Kashtwár, which is still held by his family, who, however, have now been permitted to return to their original home in Pádar. It is told of him that, on learning of Charat Singh's death, he shaved his head and beard as a sign of mourning, and on hearing of this, Guláb Singh sent for him. In reply to the Rájá's inquiry, Ratanu is reported to have answered that Charat Singh of Chambá was *his* master, and that he was bound to go into mourning on such an occasion. Guláb Singh was so pleased with his boldness and patriotic feeling that he was at once forgiven.

Dogra invasion of Bhadrawáh.

In 1836 a Dogra army, under Zoráwar Singh, Kahluria, advanced against Bhadrawáh, but the fort was strongly held by the Chambá troops, while another force was advancing from Chambá to their support, and the Dográs had therefore to retire.

Death of Nathú Wazír.

Wazír Nathú died about 1838, and his death was a great loss to the State, which he had served so faithfully for more than 40 years. He is said to have stood high in the favour of Mahárajá Ranjít Singh, on account of important personal service rendered on the occasion of the first invasion of Kashmír in 1814, which ended disastrously for the Sikhs. This personal influence with the Mahárájá stood the State in good stead at several grave junctures.

Visit of Mr. Vigne.

He was succeeded by Wazír Bhága, also a member of the Baratru family. It was soon after this, in February 1839, that Chambá was for the first time visited by a European in the person of Mr. Vigne. He came by Basohli and Sandhára and departed by Chuári and Núrpúr. He speaks of Charat Singh as "not tall, inclined to corpulency, with a full face, light complexion, good profile and a large eye, a somewhat heavy expression and a weak voice." Of Zoráwar Singh he remarks that "he is not so corpulent as his brother, with very handsome, but inexpressive features, and is always splendidly dressed *á la* Sikh with a *chelenk* of rubies and emeralds worn on the forehead over the turban." The Rájá's travels, he states, had never extended beyond Chenini, whither he went to claim and carry off his bride, a daughter of the Rájá of that place. As regards the daily routine, Mr. Vigne says: "The Rájá passes his time very monotonously, devoting a great part of every morning to his *púja*; then follows the breakfast and the long *siesta*. He then gives a short attention to business, and afterwards he and his brother ride up and down the "green" on an elephant, between two others, in the centre of a line of a dozen well-mounted horsemen."(1)

Zoráwar Singh.

Zoráwar Singh, the Rájá's younger brother, is still remembered in Chambá, and the people love to dwell upon the cordiality and affection which existed between the two brothers. Charat Singh never went to Lahore himself, but always sent Zoráwar Singh

(1) Travels in Kashmír, Vol. I, pages 150-59.

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instead, and in 1833 he was raised to the dignity of Rájá of Bhadrawáh and was then spoken of as "Chota Rájá." Possibly this title had some association with the ancient designation of "Yuvárája," and, till the birth of Srí Singh in 1839, Zoráwar Singh must have been regarded as heir-apparent to the *gaddi*. This probably was at the bottom of the trouble which, as we shall see, arose after Charat Singh's death.

Charat Singh (A.D. 1808).

Bír Singh of Núrpur.

Mr. Vigne met Bír Singh of Núrpur at Chambá, and heard the story of his misfortunes from his own lips. Bír Singh's anxiety to regain his dominions was evident in every sentence he uttered. In the same year, 1839, Chambá was visited by General Cunningham, who was the first to examine the archæological remains in the State, both at the capital and Brahmaur.

Death of Charat Singh.

Charat Singh was afflicted with a form of melancholia which cast a cloud over the last two or three years of his life. He died in 1844 in the 42nd year of his age, having occupied the *gaddi* for 36 years. Two *ránís* and six concubines became *sati*, this being the last occasion of such a rite in Chambá. He left three sons, Srí Singh, Gopál Singh and Suchet Singh, all of whom were mere children at the time of their father's death.

Srí Singh (A.D. 1844). Flight and death of Zoráwar Singh.

Srí Singh—(A. D. 1844).—He was only five years of age on his accession, and all authority remained in the hands of his mother, who was a Katoch princess, while Bhága continued to hold the office of Wazír. Some suspicion had been aroused in regard to Zoráwar Singh, the young Rájá's uncle, and the queen-mother tried to have him arrested and imprisoned, but he easily escaped, and there was a disturbance in the capital. Zoráwar Singh, however, seems to have been unable to gain any support among the people, and immediately fled to Bhadrawáh, of which he was titular Rájá. Thence he went to Jammu, and died there soon afterwards, in 1845. His son, Prákim Singh, was then made Rájá of Bhadrawáh, but that State was annexed in the same year by Guláb Singh of Jammu.(1)

Assassination of Náráin Sháh.

Soon after Srí Singh was seated on the *gaddí* an incident occurred which, in less fortunate circumstances, might have ended disastrously for the State. The facts of the case are thus related. There was in State service a Brahman, of Basohli, named Náráin Sháh, who, having been originally a timber contractor, went by the name of Lakar Sháh. He was a relative of Pandit Jalla, who with Híra Singh, son of Dhián Singh of Jammu, at that time wielded supreme power in Lahore. This man seems to have acted as agent of the Sikh Government, and managed to acquire so much influence in Chambá that the whole State administration was virtually in his hands. In his time, and by his orders, a new issue of the Chambá copper coin was made, and is still called Lakar Sháhi, after him. The State officials resented his arrogance,

(1) It is probable that Bhadrawáh had come more or less under the control of Jammu some time previous to this.

CHAP. I, B. History. Srí Singh (A.D. 1844).

and took counsel with the Rání to have him put out of the way. Accordingly he was set upon one day, seized, bound and carried up the Sáho Valley, and over to Bailj, where he was killed. Bhága, Wazír, and two of the State officials then went to Lahore to try to pacify Híra Singh and avert the consequences of their act; but Pandit Jalla had them cast into prison, and sent an army to invade Chambá. One division came by Chún and Sandhára, and on its approach the Rání took Srí Singh and fled up the Rávi Valley to Basu. The capital was captured and *looted* by the Sikhs. Another Sikh force advanced by Núrpur, but the Chambá troops in Tárágarh Fort kept them at bay, and prevented their coming farther than Jájari. The Ganeshgarh Fort was taken by a Sikh force from Kotila. Things were looking very dark for the State when news arrived of the assassination of Híra Singh and Pandit Jalla by the soldiery in Lahore, on the 21st December, A.D. 1844; whereupon the invading armies at once withdrew. Wazír Bhága and his companions were also set at liberty, and returned to Chambá.

First Sikh War and its results.

The disorders in the Punjab, which followed the death of Mahárájá Ranjít Singh, were now fast approaching a crisis, and the following year, 1845, broke out the First Sikh War, which ended so disastrously for the Sikh Kingdom. On its conclusion the treaty of peace, as finally arranged, included the transfer to the British Government in perpetual sovereignty of the Jálandhar Doáb and the hill country between the Biás and the Satlej. A war indemnity of a *crore*-and-a-half of rupees was also stipulated for. The Sikh Darbár, being unable to meet this demand, agreed to cede the hilly and mountainous country between the Biás and the Indus as the equivalent of one *crore*, promising to pay the remainder in cash. This treaty was concluded on 9th March 1846. On the 16th of March following a separate treaty was entered into between the British Government and Guláb Singh of Jammu, transferring to him in perpetual possession all the hilly and mountainous country between the Rávi and the Indus, including Chambá, on his agreeing to pay £750,000. This treaty was shortly afterwards modified as regards the boundary on the Rávi. This river divides the Chambá State into two parts, and a question arose as to whether it was intended to include the whole State in the transfer, or only the portion to the west of the Rávi. Ultimately an agreement was come to whereby Guláb Singh acquired *taluka* Lakhanpúr in exchange for the Cis-Rávi portion, and Chambá surrendered all claim to Bhadrawáh, for which it held a *sanad* from Ranjít Singh, on condition that the territory to the west of the Rávi should be restored, thus preserving the ancient integrity of the State.(1) Had the provisions of the treaty of 16th March been fully carried out, Chambá would have become an integral part of Jammu territory.(2) It was saved

(1) Lakhanpúr and Chandgráon are to the west of the Rávi opposite Mádhopur, in Jammu territory.

(2) It is said that a portion of the State adjoining the Jammu border was for a short time in the hands of the Jammu officials.

Srí Singh (A. D. 1844).

from this fate by the patriotic zeal and astuteness of Wazír Bhága, who immediately proceeded to Lahore, laid the matter before Sir Henry Lawrence, and succeeded in securing his sympathy and support, with the result stated. Bhadrawáh thus ceased to be Chambá territory, but the rest of the State was left intact and directly under British control, subject to an annual tribute of Rs. 12,000. A *sanad*,[1] dated 6th April 1848, was granted to Rájá Srí Singh, conferring the territory of Chambá upon him,[2] and providing that, failing heirs male of his own body, the succession should devolve on his elder surviving brother. A more recent *sanad*[3] grants the right of adoption to the Chambá Chiefs on the failure of direct heirs, and is dated 11th March 1862.

Political charge.

The Chambá State was originally attached politically to the Jálandhar Division. The charge was in 1862 transferred to Amritsar, and when that Division was abolished in 1884, the State was attached to Lahore.

The Sanatorium of Dalhousie.

In 1851 the State Authorities were approached by Government with a view to the establishment of a Sanatorium for Europeans within the territory, and every facility was given for this purpose. A site was selected on the western extremity of the Dhaula Dhár by the late Lord Napier of Magdála, then Colonel Napier. After the necessary observations as to climate had been made, Government sanction was given in A. D. 1853 to the transfer of certain plateaux from the Chambá State, *viz.*, Katalagh, Potrain, Terah, Bakrota, and Bhangor, in consideration of which a reduction of Rs. 2,000 was made in the amount of the tribute annually payable by the State. On the recommendation of the late Sir Donald McLeod the new Sanatorium was named Dalhousie. In A D. 1866 the Balún plateau was also taken over for a Convalescent Depôt for European troops, and at the same time the Baklòh plateau was transferred for a Gurkha Cantonment. For these a further reduction of Rs. 5,000 was made in the tribute. More transfers of land to Government have taken place since then, with a relative reduction in the annual tribute, which now stands at Rs. 3,800.

The Mutiny.

During the Mutiny Srí Singh was loyal to the Government, and rendered every assistance in his power. He sent troops to Dalhousie under the late Mián Autár Singh, and also had a careful watch kept along the frontier for any mutineers who might enter State territory, many of whom were apprehended and made over to the British Authorities.

Later Wazír of the State.

Wazír Bhága retired in 1854, and was succeeded by Wazír Billu, also of the Baratru family who, with a short break, held office till 1860. There were one or two more changes, each of brief duration, previous to the appointment of a European Superintendent in December 1862: after which the office of Wazír was for some years in abeyance.

(1) Treaties, Engagements and Sanads, Vol. II, No. CXXIX.
(2) Ditto, No. XVIII.
(3) The small *jagír* of Ránitar in Rihlu was, however, resumed by Government

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Srí Singh (A. D. 1844).
Appointment of Superintendent.

The administration seems to have become much disorganized during Srí Singh's minority, and when he came of age and took the reins of government into his own hands, he found it difficult to restore order. He had married a Suket princess and the men who came with her gradually usurped all authority, the Chambá officials being unable to make a firm stand against them. The revenue had fallen to about a lakh, and a heavy debt had accumulated, due probably in a measure at least to the exactions under Sikh rule. Finding himself unequal to the task of dealing with the disorder into which affairs had fallen, Srí Singh, in 1862, asked the Panjáb Government for the services of a British officer. His request was acceded to, and Major—now Major-General Blair Reid—was appointed Superintendent, and arrived on 1st January 1863. In a short time Major Reid effected important and far-reaching reforms. All the useless servants and hangers-on about the Court were dismissed ; the troops—chiefly of Purbiahs and Patháns—whose allowances were in arrears, were paid up and discharged; debts of long standing were liquidated, and the State finances placed on a sound footing.

Disarming of State Forts.

Till then the forts of Táragarh, Ganeshgarh and Prithvijor had been garrisoned by State troops, and when these were disbanded the garrisons were withdrawn, the arms removed to Chambá, and the forts entrusted to the care of the local State officials.

Organization of Public Works Department.

Major Reid next devoted attention to the development of the internal resources of the State. In a mountainous country like Chambá, where for ages every precaution had to be taken against aggression from without, the routes into the interior were little more than tracks ; and the opening up of communications was therefore a matter of the first importance. A Public Works Department under European supervision was organized, new lines of road were surveyed, and their construction was vigorously pushed on from year to year as funds permitted. Even in the isolated valley of Pángí, communications were much improved, chiefly through the agency of the Forest Department.

Opening of Post Office.

In 1863 a Post Office was opened in the capital, and a daily mail service with Dalhousie established and maintained at the cost of the State.

Opening of Primary School.

Educational work was begun in the same year by the opening of a Primary School, the nucleus of the present High School.

Lease of State Forests.

Realising the great importance of efficient forest conservancy Major Reid, in 1864, moved the Rájá to transfer the working of the State Forests to Government, and this was effected by a lease (dated 10th September 1864) for 99 years, subject to revision every 20 years. Under this lease Government agreed to pay the State Rs. 22,000 yearly, and the Forests were thus placed under the direct control of the Imperial Forest Department.

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Srí Singh (A. D. 1844).

In January 1865 Major Reid was succeeded by Captain Forbes. Plans for a Residency had already been prepared and the building was completed during his term of office. In June 1866 Lieutenant E. G. Wace succeeded Captain Forbes till Major Reid's return in December 1866.

Opening of State Hospital.

In December 1866 a Hospital was opened under Doctor Elmslie of the Kashmír Medical Mission, in connection with the Chambá State. The institution was largely resorted to and much regret was felt when, in March 1867, Doctor Elmslie returned to his permanent sphere of work in Kashmír. As no one could be found to take his place, the Hospital was temporarily closed, but was reopened in February 1868 under an Assistant Surgeon.

Kolri and Khajiár roads.

The next two years were marked by the construction of two entirely new roads to Dalhousie—*viâ* Kolri and Khajiár, respectively—which not only made the journey easier, but greatly facilitated trade with the plains. Dák Bungalows were opened at Chambá and Khajiár. Jandrá Ghát, the Rájá's Dalhousie residence, was erected in 1870-71.

Expansion of the revenue.

Meantime the State continued to prosper, and as a result of stable government the revenue rapidly expanded, till in 1870 it reached Rs. 1,73,000. This substantial increase was not due to additional taxation, on the contrary many vexatious and petty taxes on marriages, traders, &c., were abolished, only the town octroi and bridge tolls being retained. It was due chiefly to the security of land tenure afforded by the granting of leases, whereby the area under cultivation was immensely increased; and with the opening up of communications, high prices were obtained from traders, who with their mules and bullocks were now able to visit the interior of the tate for the purchase of grain and other exports.

Death of Srí Singh.

While these changes were in progress and everything augured well for the future, Rájá Srí Singh died after a short illness, on the 11th Assuj 1870, in the 32nd year of his age and the 27th of his reign. Though not well educated he was a wise and sagacious ruler, and had many good qualities both of head and heart. Generous and amiable in character, he was much beloved by his people, and his early death was deeply and sincerely mourned. The various reforms initiated by the Superintendents had his hearty support, for he saw in them the best means of ameliorating the condition of his people and advancing the interests of the State. His only son died in infancy, and his only daughter was married to the present Mahárájá of Jammu and Kashmír.

Gopál Singh (A. D. 1870).

Mián Suchet Singh claims the *gaddi*.

Gopál Singh—(*A. D.* 1870).—In the absence of a direct heir, Mián Suchet Singh, the younger of the two surviving brothers, laid claim to the *gaddi*, basing his claim on the fact that he was the late Rájá's uterine brother. The *sannad* of 1848 had, however, made provision for the succession, and in accordance with it, Mián Gopál Singh, the elder of the two brothers, was declared the rightful heir.

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Gopál Singh (A. D. 1870).

The order of Government directing his recognition as Rájá was notified in open Darbár by Colonel Blair Reid on the 25th October 1870. Mián Suchet Singh then retired from Chambá, and continued to press his claim for many years, both in India and England, but always with the same result. He died in London in August 1896 without male heirs.

Progress of reforms.

Like his predecessor Rájá Gopál Singh had the assistance of a Political Officer, and Colonel Reid continued in charge. The reforms initiated in the previous reign were pushed on and the revenue continued to increase. Several new lines of road were constructed, and improvements carried out in the capital which added much to its beauty. In 1871 the school was raised to the Middle Standard and a European Headmaster appointed. The Hospital continued to attract an increasing number of patients and proved a great boon to the people in general; while the other departments of the administration were conducted with regularity and precision.

Visit of Lord Mayo.

On 13th November 1871 Chambá was visited by Lord Mayo, Governor-General of India.

Abdication of Gopál Singh.

On 5th January 1872 Colonel Blair Reid proceeded on furlough and Colonel G. A. McAndrew was appointed Superintendent. His term of office was marked by another change in the administration. Rájá Gopál Singh had little predilection for the cares of government and difficulties began to arise. These reached a climax in the spring of 1873, and finding himself incapable of governing the country, the Rájá, in April of that year, abdicated in favour of his eldest son, Shám Singh, then a boy of seven. A *jágír* was assigned him at Manjír with a suitable allowance, and there he lived in retirement until his death in March 1895. He had three sons, Shám Singh, born 8th July 1866; Bhuri Singh, born 18th December 1869, and Partáp Singh, born after his abdication.

Shám Singh (A. D. 1873). Installation by Commissioner.

Shám Singh—(A. D. 1873).—The young Rájá was installed by General Reynell Taylor, Commissioner of Amritsar, on 7th October 1873; Mián Autár Singh being appointed Wazír. In the following January Colonel Blair Reid returned from furlough and resumed political charge of the Sate. The Rájá being a minor supreme power was vested in the Superintendent and the Wazír, and their first concern was to make suitable arrangements for the education and training of the young Chief. Along with his brother the Mián Sáhib he was placed under the care of a competent teacher, and no pains were spared to prepare him for the responsible position he was to fill. In April 1874 Chambá was visited by Sir Henry Davies, Lieutenant-Governor of the Panjáb; in March 1875 the Rájá was present at the Imperial Darbár in Delhi; and in 1876 he visited Lahore, with the other Panjab Chiefs, to meet the Prince of Wales, being the youngest ruling Chief present on that occasion. On 1st January 1877 he took part in the great Proclamation Darbár at Delhi.

Meanwhile things had been going on quietly and prosperously in the State. Every effort had been made to develop its resources and a fair measure of success had been attained. The revenue now stood at Rs. 2,00,000 and was expanding. A Land Revenue Settlement, begun by Colonel Reid in 1876, resulted in a considerable gain to the State finances. It brought to light a great deal of land which was either very lightly assessed or had entirely escaped observation, thus considerably increasing the area under assessment. On 5th March 1877 Colonel Blair Reid retired. With three intervals of absence he had been in uninterrupted charge of the State since 1863, and it would be difficult to over-estimate his services. Coming at a crisis in its history he found it in a state of chaos, and on his departure he made over to his successor one of the most prosperous and progressive principalities in the Province, with a full treasury and an administration organised on a sound basis. It may justly be said that to General Blair Reid the Chambá State is chiefly indebted for the prosperity which it has ever since enjoyed.

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Shám Singh (A. D. 1873).
Retirement of Colonel Blair Reid.

Colonel Reid was succeeded by Mr. R. T. Burney, C.S., who did much to still further improve the lines of communication. An entirely new road to Brahmaur was completed as far as the 20th mile; but the project was ultimately abandoned owing to the cost which it would have involved. Of the other new roads one was carried from the capital to the Chuári Pass, and the other to Khajíár.

Mr. R. T. Burney.

In 1878 Mián Autár Singh retired from the office of Wazír. In the same year Mr. John Harvey, of the Punjab Educational Department, was appointed tutor to the Rájá, and on his promotion in 1881, the vacancy was filled by the appointment of Mr. G. W. Blaithwayt. Under the care of these gentlemen the Rájá made satisfactory progress in his studies and also acquired a taste for manly sports in which he greatly excelled.

Tutors to the Rája.

On 17th October 1879, Mr. Burney was succeeded by Captain—now Colonel—C. H. T. Marshall, who retained charge till November 1885. Under this officer the roads were still further improved and a new Darbár Hall, which is named after him, was added to the Palace. Hop-growing was introduced in 1880 under European supervision, and the industry prospered and proved remunerative, both to the cultivator and the State. It continued to flourish till 1896, but was ultimately abandoned owing to difficulties in the process of drying. The Pángí Valley was found to be specially adapted to hop-culture. Sericulture was also tried but did not prove a success.

Captain C. H. T. Marshall.

In 1881 a Branch Dispensary was opened at Tissa, which proved a great boon to the people of that portion of the State. In the same year a Leper Asylum, commenced by the "Mission to Lepers" in 1876, was taken over by the State, and has ever since been maintained as a State institution. It usually has about 20 inmates.

Branch Dispensary and Leper Asylum.

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Shám Singh (A. D. 1873).
Marriage alliances.
Revision of Forest Lease.

In February 1883 the Rájá was married to a granddaughter of the Mahárája of Jammu and Kashmír, and in the following year to a cousin of the Rájá of Sirmúr.

In November 1883 Chambá was visited by Sir Charles Aitchison, Lieutenant-Governor of the Punjab. In May 1884 the Forest Lease came up for revision on the expiry of the first term of 20 years, and Government agreed to pay two-thirds of the profits to the State during the second term of the lease. The total revenue had now reached Rs. 2,50,000.

Assumption of full power.

As the time drew near for the assumption of full power the young Chief was initiated into the art of government, for which he showed considerable aptitude. He came of age in July 1884, and in the following October was invested with full authority as a ruling Chief by Colonel C. A. McMahon, Commissioner of Lahore. Díwán Govind Chand was at the same time advanced to the office of Wazír which had been vacant since 1878. The first year of his rule was uneventful, and on 3rd November 1885 the entire burden of the administration was transferred to the Rájá by the withdrawal of the Superintendent.

Rájá's administration.

The Rájá entered on his onerous and responsible dutie with zeal and earnestness. Every department was kept under his own control and received his personal attention, and at the end of a year the Commissioner was able to report that "The Rájá's personal interest in the management of his territory is real and its administration is satisfactory."

Postal Convention.

In January 1887 a Postal Convention was concluded which brought the State into direct relations with the Imperial Postal System, and resulted in a great expansion of the work of the Postal Department. Till then there had been only a Post Office in the capital, but in that year branch offices were opened at Brahmaur, Lil, Sihunta, Báthri, Tissa, Kihár and Pángí, thus linking up the different *wizárats* of the State. A daily arrival and departure mail service was established in connection with each, except in the case of Pángí and Brahmaur, where the climate renders this impossible for more than six months in the summer. A special surcharged stamp was also introduced, which has been a source of revenue to the State.

Reorganisation of State Departments.

The Judicial Department was reorganised on the British model but adapted to local conditions, civil and criminal appeals going from the subordinate to the higher courts, then to the Wazír, and finally to the Rájá. In the Police Department the force was increased to 100 constables under the control of an official, designated *Kotwál*. The Public Works Department was also reorganised and entrusted with the care of the roads and public buildings.

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The work of the Medical Department continued to grow under the fostering care of the Rájá, and no expense was spared to secure efficiency. The Hospital buildings, erected by Colonel Reid in 1875, were demolished in 1891 to make way for the present "Shám Singh Hospital," with accommodation for 40 in-patients, and fully furnished with all necessary medical and surgical appliances. The Branch Dispensary, opened at Tissa in 1881, continued to attract an increasing number of patients.

Educational progress.

Education was also fostered, and the advanced pupils were encouraged to prosecute their studies by the offer of scholarships in Chambá and on the plains.

Military Department.

A small military force was formed; it consisted of 300 infantry and 30 cavalry with 4 guns, and was accommodated in neat and substantial barracks erected in the neighbourhood of the town.

Building operations.

Shortly after his investment with full powers the Rájá initiated extensive building operations and other improvements in the capital, which were continued over a series of years. Among these may be mentioned the erection of a new Court House, Post Office, Kotwáli, Hospital and Jail. A large part of the main bazár was also rebuilt, and the *chaugán* or public promenade, within the town, levelled and extended, adding much to its attractions.

The Palace.

The palace, most of which was old, was in a dilapidated condition. Its renovation was undertaken and the greater portion of it rebuilt. In addition to these improvements by the State many new houses were erected in the town by private owners, and so great have been the changes in recent years that the capital has been transformed out of recognition, with a corresponding enhancement of its natural beauty.

New Suspension Bridge.

In 1894 the old wire suspension bridge over the Rávi was injured by a flood, and in the following year was replaced by a substantial suspension bridge of iron at a cost of nearly a lakh of rupees.

Agrarian agitation in Bhattiyat *wizarat.*

The year 1895 was marked by an agrarian agitation, which arose in the Bhattiyat *wizárat*, and for a considerable time rendered it difficult for the State Officials to collect the revenue and provide the necessary supply of coolies for State service. As, however, an inquiry into their grievances by the Commissioner of Lahore, proved clearly that there was no good ground for complaint, the ringleaders were arrested and punished and the agitation then subsided.

Mián Bhuri Singh appointed Wazír.

In January 1898 Wazir Govind Chand was retired on pension, and the Rájá's brother, Mián Bhuri Singh, was appointed to succeed him. From childhood the two brothers had been greatly attached to each other, and for some years before his appointment as Wazír the Mián Sáhib had acted as Private Secretary to the Rájá, and was thus fully conversant with every detail of the administration; and his nomination gave great satisfaction throughout the State.

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During the disturbances on the North-West Frontier in 1897-8 the State made an offer of a large quantity of grain for the use of the troops. This offer, like others of a similar kind, was declined, but the loyalty to the British Crown which prompted it was fully appreciated and acknowledged by Government.

Visit of the Viceroy and Lady Curzon.

In September 1900 the State was honoured by the visit of the Viceroy and Lady Curzon, who spent a week in Chambá. The Viceregal party were accommodated in the Residency, which was tastefully furnished for them, and His Excellency was pleased to express his entire satisfaction with all the arrangements, and his appreciation of the Rájá's efforts to make the visit a pleasant one.

Visit of Sir Mackworth Young.

In November 1901 Sir Mackworth Young, Lieutenant-Governor of the Panjáb, included Chambá in his cold weather tour, and expressed his gratification at the efficiency of the administration and the prosperous condition of the State. The revenue had now reached Rs. 4,00,000.

Abdication of the Rájá.

In September 1902 the Rájá was prostrated by a serious and prolonged illness, which was a cause of great anxiety throughout the State. The illness was all the more unfortunate as preparations were then in progress for the Delhi Coronation Darbár, to which he had been invited. After his restoration to health, the Rájá finding himself unequal to the duties inseparable from his position, addressed Government privately and expressed a strong wish to be permitted to abdicate in favour of his brother, Míán Bhurí Singh. After some delay his abdication was accepted, in deference to his own desire, and, on 22nd January 1904, this was notified in open Darbár by the Honourable Mr. A. Anderson, C. I. E., Commissioner of Lahore.

Bhurí Singh (A. D. 1904). Installation by Lieut.-Governor.

Bhurí Singh—(A. D. 1904).—On May 12, 1904, Míán Bhurí Singh, C.I.E., was, with all due ceremony, installed as Rájá of Chambá, by Sir Charles Rivaz, K.C.S.I., Lieutenant-Governor of the Panjáb. For seven years the Míán Sáhib had been associated with his brother in the administration, and discharged the duties of Wazír with such conspicuous ability as to earn the approval of Government. This was shown in 1902 when he had conferred on him the well-deserved distinction of a Companionship of the Indian Empire, in recognition of the eminent services he had rendered to the State. His accession to the *gaddí* was thus an event of deep significance. Highly cultured and of mature judgment, with wide administrative experience and an intimate knowledge of the State and its needs, Rájá Bhurí Singh entered on a career of great promise as a Ruling Chief, with every happy augury of prosperity and success.

Forest Lease.

In 1904 the Forest Lease came up for revision, on the expiry of the second term of 20 years, and Government decided that, after a small deduction as interest on capital, all the profits from the working of the Forests should in future be paid over to the State. This resulted in a substantial increase of the

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Bhuri Singh (A. D. 1904).

revenue, raising it to more than Rs. 6,00,000. Government has now (1907) restored the management of the Forests to the Rájá experimentally for a period of five years, on condition that the management is to be conducted on lines approved by Government.

Death of Rájá Shám Singh.

After his abdication Rájá Shám Singh continued to reside in Chambá in the enjoyment of a liberal allowance. He had not fully recovered from the effects of his severe illness, but was in fair health and nothing untoward was anticipated. His sudden demise on 10th June 1905 was thus quite unexpected, and caused sincere grief throughout the State. He was in the 39th year of his age, and at the time of his abdication had occupied the *gaddí* for 30 years.

Rájá receives K. C. S. I.

On 1st January 1906 His Highness the Rájá received from the King Emperor the distinction of Knighthood in the Most Exalted Order of the Star of India; and this signal mark of favour gave keen gratification to his subjects.

Public Works

Among other Public Works the Rájá, soon after his accession, took in hand the widening of the roads in the vicinity of the capital, and the improvement of the main lines of communication in other parts of the State. These works are still in progress. In 1906 a new Dák Bungalow was built in the town of Chambá in place of the old one destroyed in the earthquake of 1905, and a handsome and commodious Guest-House is also in course of erection. The opening of a Public Reading Room and Library, containing the leading newspapers in English and the Vernaculars, with a large selection of standard books, has been much appreciated.

Viceregal Darbár.

In January 1907 the Rája was present at the Viceregal Darbár in Agra to meet His Majesty the Amír of Afghánistan.

Section C.—Population.

CHAP. I. C.

Population.

Density. *Table 6 of Part B.*

Taking total population on total area, Chamba with 40·9 persons to the square mile has the lowest density of any Native State in the Punjab (the Simla Hill States being taken as one), but in a hilly country like Chamba, the density on the total area gives a peculiarly false idea of the pressure of the population on the soil. The density of the total population on the cultivated area is 789, while the pressure of the rural population on that area is as much as 752 to the square mile.

Density by Wizárats.

Wizárat.	Population.	Area.	Density.
Pángi ...	5,846	4	1,461
Chamba ...	41,629	46	905
Churáh ...	40,901	48	852
Bhattiyat ...	35,115	46	763
Brahmaur ...	4,343	18	261

The *Wizárats* in order of density on the cultivated area are given in the margin.

Population of town. *Table 7 of Part B.*

The State contains only one town, Chamba, its capital, and 1,670 hamlets grouped in 49 *parganas*. The population of Chamba town according to the Census of 1901 was 6,000 as against 5,905 in 1891. Only 5 per cent. of the State population live in the capital.

Population of villages.

The average population of the hamlet is 73 souls and that of the *pargana* 2,486. The marginal figures show the number of "villages" recorded at each census. In 1881 the *pargana* was taken as equivalent to the "village": in 1891 and 1901 the hamlet.

1881 ...	355
1891 and 1901 ...	1,670

Villages.

In a mountainous country like Chamba, much of the land is necessarily unsuitable for cultivation. Large tracts are covered with dense jungle or forest, while the slopes are often so steep as to render farming operations impossible. In many places also the soil is too poor to repay the labours of the husbandman. The villages are found wherever an area of arable land exists sufficient to support a few families, and occasionally a solitary house may stand on a small patch, where there is not room for more. As a rule, however, there are several houses together, though the villages are always small. They are larger in the bottom of the valleys than on the slopes where the soil is poor and less productive. Each village stands in the midst of its own area of cultivation. On the flat the houses are all on the same level, but higher up they are arranged in tiers one above another. In the higher mountains, and specially in Pángí, great care has had to be exercised in the selection of village sites so as to avoid all risk of falling rocks and avalanches, and though every precaution has been taken yet accidents sometimes occur from this cause. Landslips, too, constitute a danger which must be borne in mind in selecting a site for building.

Villages and houses.

The houses are generally square or rectangular in shape. The favourite aspects are towards the East or West, facing the rising or setting sun, but this feature is often disregarded. A northern aspect is usually avoided. In the Churáh *wizárat* the houses are one or two storeys, with a flat roof, called *saran*. Those of the Sadr *wizárat* show greater variety, the flat roof predominating in the northern, and the *bhordár* or slanting roof in the southern portion. In Brahmaur the houses are generally two or three storeys, and are built like bungalows, with projecting verandahs above. The lower storey is reserved for the cattle and sheep, the family occupying the upper storey. During summer the cattle are sent to the pasture and the lower storey is then empty. A one storeyed house is often shared by the family with the cattle, which are penned off by a wooden partition. In Pángí and Láhul the houses are always two storeyed with flat roofs. In summer the family occupies the upper storey and the cattle are sent to the pastures. In winter the cattle are penned off by a spar partition at one end of the living room in the lower storey, the family occupying the other end.

In Bhattiyat the *zamíndárs* live in one-storeyed *kothás* or huts, or in two storeyed houses called *bhor-dár*, roofed with wood or slates or some *khar* grass. Well-to-do people have separate houses for their cattle, but the poorer classes sometimes pen their cattle in the house, screening them off by a partition. Others pen the cattle in the lower storey, and live in the upper storey. The door of the house faces towards the road without regard to its aspect. *Bhor-dár* houses are built with a space towards the road, and a verandah or *angan*; *kothás* are usually built touching one another, without a space for the road, but some build them leaving space for the *gali* or street. Good sites are chosen for houses, and in selecting them care is taken that they are not on a damp or low-lying spot. The earth of the site is shown to the Pandit and the house built after consulting him, its length and breadth being fixed under his directions. The houses in that part of the State are often more neatly constructed than anywhere else, being built of stone and roofed with slates, but sometimes they are only wattle huts.

In the other *wizárats* the village houses are strongly if roughly built, as they need to be in such a climate. The walls are constructed of a framework of wood filled in with dry masonry, and carefully plastered. When the roof is flat it is composed of wooden rafters, with small twigs or any other suitable material spread over them, and on this is laid a thick layer of pine leaves and several inches of earth. When slanting the roof is usually of shingles, but if slates are procurable they are used. There is only one door and no window, so that the interior is dark, and as the cattle are often penned up in one corner, things are anything but pleasant; but the people do not seem to mind, and living as they do so much out of doors it probably does them little harm.

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Population.
Villages and houses.

Generally there is a verandah which adds to their comfort. A ladder, formed of a beam cut in niches leads up to the *saran* or flat roof, where in summer most of the village work is done. The smoke escapes by a hole in the roof, partly covered by a stone slab, to prevent the rain and snow from entering. Bee hives are often fixed in the walls. The hive is a log of wood, hollowed from end to end, and laid across so that one end is outside, and the other projects a little into the interior. In the outer end is a small hole by which the bees come and go, and the inner end is closed with mud, but can be opened at any time to extract the honey.

Growth of population. *Table 6 of Part B.*

Wizárat	Population.			Percentage on increase (+) or decrease (—).	
	1881.	1891.	1901.	1891 on 1881.	1901 on 1891.
Chambá ...	...	...	41,629	...	...
Churáh ...	...	...	40,901	...	...
Pángi ...	...	...	5,846	...	...
Brahmaur ...	...	...	4 343	...	...
Bhattiyat ...	...	...	35,115	...	...
Total of State ...	115,773	124,032	127,834	+7·1	+3

tuations in the population are given in the marginal table.

Table 6 of Part B shows the population of the State as it stood at the three enumerations of 1881, 1891 and 1901. No census of the State was taken in 1868. In the 1881—91 decade the increase was 7·1 per cent. followed by an increase of 3·1 per cent. in the 1891—1901 decade.

The State has thus risen by 10·5 per cent. since 1881, a greater rate of increase than that recorded in the British District of Kángra.

Migration. *Tables 8 and 9 of Part B.*

The following table shows the effect of migration on the population of the Chambá State according to the Census of 1901:—

	Persons.	Male.	Female.
IMMIGRANTS.			
1. From within the Punjab and North-West Frontier Province	3,223	1,761	1,462
2. From the rest of India	3,469	1,989	1,480
3. From the rest of Asia	87	75	12
4. From other countries	6	4	2
Total immigrants	6,785	3,829	2,956
EMIGRANTS.			
1. To within the Punjab and North-West Frontier Province	9,605	5,314	4,291
2. To the rest of India	759	348	411
Total emigrants	10,364	5,662	4,702
Excess of emigrants over immigrants	3,579	1,833	1,746

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District or State.		No. of males in 1,000 immigrants
Kángra ...	1,971	469
Gurdáspur ...	680	610
Kashmír ...	3,024	555
Nepál and Bhután	315	679

The bulk of the immigration is from the Districts and States and Provinces in India noted in the margin.

	Males.	Females.
Kángra ...	3,744	3,612
Gurdáspur ...	1,232	547
Kashmír ...	345	410

The emigration is mainly to the Districts and States noted in the margin.

Net gain from + or loss to—	
Kángra ...	− 5,385
Gurdáspur ...	− 1 099
Kashmír ...	+ 2,269

The State thus loses 3,579 souls by migration, and its net interchanges of population with the Districts and States in India, which mainly affect its population, are noted in the margin.

Loss by intra-Provincial migration.

1901.	1891.
6,382	5,550

Comparison with the figures of 1891 shows that Chambá lost by intra-Provincial migration alone 6,382 souls in 1901, or 832 more than in 1891.

Loss by intra-Imperial migration.

	1901.
Total ...	3,672

Taking the figures for intra-Imperial migration, *i.e.,* those for migration in India, both within the Punjab and to or from other Provinces in India, we have the marginal data.

The State gives to British Territory 6,255 souls more than it receives from it, but the immigration is almost wholly periodic, the inhabitants of the higher ranges moving down into the Kángra and Gurdáspur plains for the winter, in which season the census was taken.

Age. *Table 10 of Part B.*

The figures for age, sex and civil condition are given in great detail in Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes :—

Age periods.	Males.	Females.	Persons.	Age periods.	Males.	Females.	Persons
Infants under 1	118	113	231	25 and under 30	419	423	842
1 and " 2	77	82	159	30 " " 35	505	485	990
2 " " 3	117	125	242	35 " " 40	267	218	485
3 " " 4	123	136	259	40 " " 45	406	372	778
4 " " 5	115	115	230	45 " " 50	172	118	290
5 " " 10	602	625	1,227	50 " " 55	326	244	570
10 " " 15	573	471	1,044	55 " " 60	89	50	139
15 " " 20	423	421	844	60 " over	487	393	880
20 " " 25	381	408	789				

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Population.
Vital statistics.
Tables 11 to 14 of Part B.

It will be seen that the proportion of long lives is higher in this State than in any other District or State in the Punjab, one-tenth of the population being of more than 55 years of age.

Births and deaths are registered only in the capital. During the past five years Chambá has had a recorded birth-rate of about 20 *per mille*, and a death-rate of 23·7, rates far below those in the adjoining District of Kángra which points to defective registration in the town.

There are no statistics available for determining the birth and death-rates of the population in the whole State; Table 11 shows the rate per annum *per mille* of births and deaths in the town of Chambá for the years 1891 to 1906, and also the actual deaths from cholera, fever, small-pox and plague in the same years. Table 12 shows the monthly deaths from all causes and from fever, in Chambá town from 1900 to 1906, and in some selected previous years. Table 14 gives the number of persons insane and deaf-mute and of those suffering from blindness and leprosy in the State, both actually and in the ratio per 10,000, at the census periods of 1881, 1891 and 1901.

Diseases.

The climate of the State as a whole may be regarded as salubrious, and the people are sturdy and healthy. No epidemic of any kind has visited the territory in modern times. Malarial fevers prevail in the Bhattiyat *Wizárat*, and exercise an injurious effect on the physique of the inhabitants, causing enlarged spleen with anæmia, and predisposing to other diseases. In the Rávi Valley also these fevers are prevalent, though to a less extent, and the after effects are not so marked. Goitre is exceedingly common, both in the Biás and Rávi Valleys, but rare in Pángí and Láhul; being in fact chiefly limited to the area of heavy rainfall. The village of Sách is almost the only place in the Pángí *Wizárat* where this disease is found. It is seldom accompanied with cretinism, and seems to be in no way deleterious to the general health. When treatment is sought it is on account of the unsightliness, or mechanical weight of the tumour. Venereal diseases hold a sad prominence in hospital returns, and are very prevalent in all parts of the State, especially in Churáh and Pángí. Leprosy is also very common; and can have no association with fish-eating, for this article enters little, if at all, into the diet of the people. The worst forms of leprosy are found in conjunction with syphilis. It occurs in both the tubercular and anæsthetic varieties. Phthisis and Mollities ossium are frequently met with in the capital, but the villagers seem to enjoy comparative immunity, owing, doubtless, to the fact that they live so much in the open air. The ordinary food of the people being coarse and badly cooked, indigestion and bowel complaints are general among them. Chest diseases, especially bronchitis and pneumonia, with rheumatic affections are very prevalent in winter. Stone in the bladder is not so common as on the plains. Eye diseases also, as might be expected, are less prevalent and more amenable to

Diseases.

treatment, and the same is true of diseases of the skin. Small-pox is almost unknown in the State, owing to the systematic vaccination procedure which has been in operation for more than 30 years and is practically compulsory. Cholera and plague are also conspicuous by their absence, there having been no epidemic within living memory. Famine is also unknown. The rainfall being, as a rule, abundant, the crops are good and suffice for the wants of the inhabitants; and when scarcity or famine prevails elsewhere, the interests of the people are safe-guarded by the exercise of a judicious control over the export of food stuffs.

Birth customs.

In Churáh a woman who is pregnant must not cross a stream especially during the last two months. In the 7th month, seven different kinds of grain (*satrána* in Churáhi) are passed over her head and given to the poor, but this custom is not observed by all the Churáh tribes or in other parts of the State.

In Churáh a midwife is employed, but elsewhere the women of the household, or a relative or neighbour is called in. The midwife in Churáh gets from four annas to a rupee if a son is born, and if a girl only a *joji* or cap. In the former event a man is sent to the mother's relatives with a rupee and some blades of *durbh* grass to convey the news, and the mother's father (or brother if her father cannot manage the journey on foot comes to the father with the *durbh* and a rupee, and gives him the grass and both rupees. In Brahmaur it seems the father or brother only gives and does not receive a rupee.

In Churáh the mother's clothes are washed and she is dressed in new ones on the third day. And on this same day the good or bad fortune of the child, if a boy, is ascertained by a *parohit*, to whom two *mánis* of wheat or Indian corn are sent. If he declares that the boy is from any cause unlucky, such steps are taken as he suggests. A he-goat or sheep is, if possible, sacrificed and eaten at night. *Guntar* (cow's urine), Ganges water and cow's milk mixed are sprinkled all over the inside of the house where the birth has taken place, and each member of the family is also given a small quantity of the mixture to drink and thereby purified. Water or cooked food touched by them is avoided by all Hindu men, but women are under no such restriction. No horoscope is cast for a girl and only among well-to-do people for a boy. The *parohit* receives a *cholu* (coat) or four rupees in cash.

In Brahmaur the *guntr* or *guntrar* (*gontrála*) rite is observed on the 5th (for a girl) or 10th day (for a boy) after birth.

All the mother's clothes are washed, the house cleaned, and a mixture of *gaumutar*, milk and Ganges water thrown over all the clothes in the house and drunk by all, both young and old, who belong to it. Then they go to the *parohit* to ask him about the child's future, paying him from two annas to a rupee. If he says that the child was not born under a favourable influence they resort to such charms as he may direct; but if the influences were favourable, they tie a *hashtdháta* (eight metals), a *satyára* (anklet), a *surajgrah*, a *kangan* (bracelet) and a grain of *ratini* (a red grain) round its wrist. For five or seven days no one eats or drinks in the room in which the child was born, and the mother remains unclean for that number of days, the ceremony for purifying her being the same as that observed on the third day. Generally no horoscope is cast, but rich people get one prepared by a Brahman and pay him from one to five rupees. Some also give new clothes to Brahmans.

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In Láhul the mother is impure for eight days, and for that period water and cooked grain contaminated by the touch of any member of the household are not used by other people. On the eighth day the house is cleaned and plastered and clothes and utensils washed.

Naming.

In Churáh a child is named when three months old, a *parohit* ascertaining a suitable name by astrology, and receiving four annas or some grain as his fee. In Brahmaur a child is named when six months old and able to use its hands and feet. The parents usually choose the name, but sometimes it is left to the *parohit*. *Gur* is then distributed to the neighbours and among those present. In Láhul a child is named within the year, the day being observed as a fête, and a goat is sacrificed.

Omens.

In Churáh the child must not leave the house for five, seven, or nine months as the *parohit* may direct. On the day fixed a big loaf (*arg*) and a square loaf (*bakru*) containing *takás* (pice) and *chaklis* (a copper coin of the State) are baked and some *gurguras* (called *ghukru bakru* in Churáhi) are roasted. These, together with some walnuts if means permit, and a he or she-calf, according to the child's sex, are taken out of the house and the calf is let loose. A walnut is then put in the child's hands and it is made to look at the sun and throw the walnut towards it. All those present scramble for the walnut in the belief that he who gets it will have sons. The rest are thrown about and the people pick them up and eat them. In Brahmaur the child is taken out sometimes in the 3rd month (*hakáran*) and on the day fixed water is put in a vessel, and *dhup* (incense), rice, *luchi* and walnuts collected. A few of the latter are put in the child's hands and it throws them away. The rest are also thrown about and picked up by children. Then the child is brought back into the house and the *parohit*, if present, is feasted on the things provided.

If the first tooth is cut in the upper jaw it portends evil (to the maternal uncle or grandmother in Brahmaur), but if cut in the lower jaw it is a good omen. The evil can be averted by giving in alms *ghí*, oil, *satrána* and clothes, as the *parohit* may advise.

In Brahmaur omens are taken when a child is fed for the first time. He is made to sit on the ground and before him are placed a *darát* (sickle), *kodál* (hoe), paper, and *khír* (rice) in a vessel. If he touches the *khír* first he will be a glutton (*petá rathu*); if the paper, a learned man; if the *darát*, a shepherd; and if the *kodál*, a cultivator and a successful man. On this occasion *khír* is also given to girls (three or five in number in Churáh) in Brahmaur, as well as to the *parohit*. It is then given to the child in Churáh.

Charms.

While the child is quite young it wears charms in a silver or copper cover round its neck, and a black mark is made on its forehead to avert the evil eye and malignant influences. In Churáh a child under seven wears bangles (*kangan*) made of five metals on its hands and feet, with a *suraj-gandh* or bracelet. A pice with five holes and a *rati* (1) are also strung round its neck. Its forehead is also marked with some ink for five or seven years. The custom of burying the navel cord and swaddling clothes is general. This averts evil influences. In Brahmaur they are sometimes kept in a safe place but not buried, and if the child's eyes ache the cord (*nahru*) is taken out and rubbed on them. The clothes too are shown to a boy at his wedding and the mother says: "these clothes fitted you when we began to rear you." He then gives his mother from one to four rupees.

Some children, at birth or when 10, 12, or 15 months old, are passed through a fireless hearth, to avert evil influences.

(1) *Rati* is a red seed generally used as a weight.

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Population.

Charms.

In Láhul if a woman bear several girl children in succession she wears a charmed thread round her neck in the hope of a son.

In Churáh if a woman's children die she is placed by the parohit under a *chíl*, pine, or fruit tree in a field and a she-goat passed over her head, while the *parohit* recites *mantras*. The clothes she is then wearing are given to him and the goat sacrificed and eaten. In Brahmaur the woman is made to bathe over the *gat* or hole in which the child is buried. This rite is called *gat nahán* or "bathing over the hole." Others take her to a holy place or a burning ground and there bathe her (*tirath wá shmashán nahán*); the bathing is carried out under the directions of a *chela*. A cloth is taken up by the *chela*, who gets a fee of five annas to a rupee. These rites are obviously designed to induct fertility from the tree or burning ground and also possibly to wash away the evil influence.

Pregnancy and birth among Gaddís.

During pregnancy the woman sets aside four *chaklís* (the Chambá copper coin) and her necklace in the name of Kaithu, the demon who is supposed to be the spirit of abortion. About two or three months after delivery the *parohit* and the woman worship this demon, under a walnut or a *kainth* tree by setting up a great stone, which is consecrated by the recitation of certain *mantras* and then worshipped. A white goat or a white one with a black head, is offered, an incision being made in its right ear with a *kati* or knife and the blood sprinkled over a cloth (a piece of *motu* cloth of 2½, 9 and 12 yards), and the four *chaklís* and some bread are also offered to the demon. Lastly, the woman tastes a bit of *gur* and then puts on the cloth. This cloth is used till it is worn out, and then a new one is made and worn after performing the same ceremony. The goat and the four copper coins, which were put aside when the woman first showed signs of pregnancy, are made over to the owner of the goat.

Sex. Table 16 of Part B.

The number of males in every 10,000 of both sexes is shown below:—

Census of		In villages.	In towns.	Total.
All religions	1881	5,185	5,862	5,216
	1891	5,170	5,746	5,205
	1901	5,174	5,727	5,200
Census of 1901	Hindús	5,160	5,831	5,186
	Muhammadans	5,396	5,357	5,390
	Sikhs	7,111	5,714	6,500

These figures show that the number of females has remained nearly stationary since 1881.

The marginal table shows the number of females to every 1,000 males under 5 years of age as returned in the Census of 1901. It will be seen that the proportion of girl children to boys is good in this State.

Years of life.	All religions.	Hindús.	Muhammadans.
Under 1 year	954·4	942·3	1,223·5
1 and under 2 years	1,078·7	1,075·2	1,114·8
2 " " 3 "	1,061·9	1,055·0	1,178·2
3 " " 4 "	1,107·4	1,123·0	909·1
4 " " 5 "	1,006·1	1,008·1	990·4

CHAP. I. C.

Population.

Age, sex, and civil condition.

The figures for age, sex, and civil condition, and the numbers of the sexes for each religion will be found in Table No. 10. The following figures show the distribution by age of the population according to the census figures :—

Ages.	Persons.	Males.	Females.	Ages.	Persons.	Males.	Females.
0— 5 years ...	1,123	549	574	35—40 years ...	484	267	217
5—10 " ...	1,227	602	625	40—45 " ...	778	406	372
10—15 " ..	1,044	573	471	45—50 " ...	292	174	118
15—20 " ...	844	423	421	50—55 " ...	570	326	244
20—25 " ...	789	381	408	55—60 " ...	139	89	50
25—30 " ...	841	418	423	Over 60 " ...	879	485	394
30—35 " ...	990	505	485				

The proportion of females to males in the State is about 12 to 13.

Age for marrying.

Twelve or thirteen years is the usual age for marrying, but marriages at a younger age frequently take place. The father of the boy as a rule pays down a good round sum to the girl's father or else the boy has to work for a term, usually seven years, in the house of his father-in-law. This custom is called *gharjawántrí*. These practices are more usual in the ountry than in the city of Chambá. Among the Gaddis the age for marrying is later than in any other community in the State ; as a rule the bride is over 16, and the bridegroom 20 or more.

First of all the *parohit* or two respectable men are sent to the girl's home to negotiate. If the match is accepted by the girl's father, the girl's *parohit* takes some *gur* on a fixed day to the boy's home, where it is distributed ; then the boy's father and other relations accompany the *parohit* back to the girl's home. After eating, they throw four or eight *chaklis* in the vessel. *Gur* is then placed in the hands of the girl's sister and distributed to all her relatives, and the boy's father presents the girl with an ornament or two rupees. Then all the relatives return home and distribute *gur* to their brethren and other relations.

When once a betrothal has been made, it is hardly possible to cancel it, and if one side breaks it off the other can obtain damages in court. Only death or leprosy annuls it, but if the boy's father repudiate it the girl's has no redress.

Forms of marriage.

Among all castes three kinds of marriage are in vogue : (*i*) regular (*byáh*), (*ii*) *jhanjrára* and (*iii*) *jhind-phuk* or *man-marzi*. Regular marriage involves betrothal *(mangni)* and the orthodox *phera* and the *chhe-cháp* are essential. In a *jhanjrára* the bride puts on ornaments, especially the nose-ring (*náth*), a red string to bind her hair (*dorí*), and a bodice (*choli*). In both forms o

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Population.
Marriage.

customary marriage the worship of the family god or of a lamp is essential. In a *jhind-phuk* which is the name for the connection formed with a man by a girl whose parents have not arranged for her marriage, the nose-ring is also worn. *Jhind-phuk* means "bush-burning;" the man and woman set fire to brushwood in the jungle and walk round it eight times, hand in hand, which completes the marriage. This custom is not common, being generally a "runaway marriage" and regarded with disfavour. The *jhanjrára* rite is customary in the remarriage of a widow or of a woman divorced by her former husband: it is also called *cholí-dorí*, especially in the Sadr and Brahmaur *Wizarats* and *sargudhí* in Churáh. A short form of the regular marriage—called *janei* in Churáh and *bujkya* in Brahmaur—is common, and involves less expense. It is not unusual also for members of any of the high castes, residing in the capital, to go to the Lakshmi Náráyan Temple where a short ceremony is performed which is inexpensive. In Pángí and Láhul there is only one ceremony for almost all occasions, called *janjí* and *byáh* respectively, and it is of the simplest character. The preliminaries having been arranged the bridegroom accompanied by his friends goes to the bride's house; a feast is given, the couple being seated together on a carpet; and then the bridegroom takes his wife to his own home. A *parohit* is usually present on the occasion in Láhul but not in Pángí. In widow remarriage the rite is called *topí-lání*.

Tel lupri.

A mixture of oil, *áta* (wheat flour) and milk is applied to the bodies of both bride and bridegroom on the day fixed by their relations. This rite is called *tel lupri* and is accompanied by singing and the beating of drums, &c. Then the bride or bridegroom is made to worship the nine planets or *nava grahás* by a Bráhman,(1) and oil is poured over their heads by relations, every one who does so being required to throw a pice or *chakli* into a vessel whose contents go to the *parohit*. Songs are also sung, and drums, &c., played. This rite is called the *tel sánd*, and during it a girl stands by the couple with a dagger and is given two pice or four *chaklis*.

Tel sánd.

After the one or the other of these ceremonies certain rites are observed, incense, *dhup*, and *luchhi* being offered to the family gods.

Polygamy and polyandry.

Polygamy is the rule both in town and country, each man if he can afford it, having two or three, and sometimes more, wives. Polyandry, occasionally common in hill tracts, is believed to be almost non-existent in Chambá.

Widows and widowers.

The percentages of widows to the whole female population of Hindús and Muammadans, respectively, are given in the margin.

In the whole State	20·3
Amongst Hindús	20·7
Amongst Muhammadans	14·2

(1) These are:—Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Ráhu (the Eclipse-demon), and Ketu (the comet).

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Population.

Divorce and remarriage.

The customs as to divorce and remarriage are similar to those practised in other hill districts. A man may divorce his wife by giving her a "bill of divorce," generally at the instance of some other man who is desirous of marrying her. The deed is carefully written out and presented to the woman, and on the occasion of her remarriage the deed must be shown to the brotherhood, who all collect to witness this second marriage with almost as much ceremony and solemnity as in the case of a first marriage. The second husband invariably pays a sum of money—anything from Rs. 50 to Rs. 100—to the first. This marriage is fully recognized by the community and the custom is exceedingly common. The first man is said to "sell" his wife to the second and no disgrace whatever attaches to the transaction. Widow remarriage is customary in all castes in the State, except among the Brahmans and Rajputs of the capital and the Bhattiyat *Wizarat.*

Chaukhandu.

Another curious custom, also common in all these regions, is that called *chaukhandu*. If a widow continues to reside in her late husband's house and she bears a son at any time while residing there, the son is considered the legitimate heir to his mother's late husband, no matter how long a time has elapsed since the death of the latter. No inquiry is made as to who the child's real father is, and the widow suffers no diminution in reputation. The son is called *chaukhandu* as having been born within the "four corners" of his mother's husband's house.

Marriage expenses.

The marriage expenses are usually regulated by the position and means of the contracting families, and in most cases they are considerable. There are, however, one or two ways in which the expense is lightened especially for the poorer classes. The most important of these is the custom of *tambol* which is prevalent in all castes from the highest to the lowest. This is a present, usually in money, made to the bridegroom or his parents, by friends and relations, who receive a present in return of equal amount on the occasion of a marriage in their own families. Another custom called *swáj* is also common. Here the present usually consists of clothes, jewelry, cooking utensils &c., given to the bride or her parents, under the same obligation as in the case of *tambol*. A third custom, called *chad*, is a present in money and kind given to the bride. The portion in kind is composed of *ghi*, flour, and other articles for the marriage feast, and in this case, also, a similar return present is made. This is, however, regarded in the light of a loan, and if not recovered otherwise an appeal may be carried to the law for repayment.

The favourite time for weddings is after the spring and autumn harvests. Bhadon, Chet and Poh are regarded as unlucky months for marriages. There are usually five feasts at the time of a marriage—two being given by the family of the bride and three by that of the bridegroom—and these involve much expense, which is a common cause of debt among the people

CHAP. I, C
Population.
Female infanticide.

Female infanticide was formerly common amongst the Rájpút community, and it is believed that even now there are occasional instances of the practice, but public opinion is improving in this respect. Village headmen are expected to give notice of its occurrence and offenders are heavily visited. Other castes do not seem to have ever favoured the practice.

Language.

The principal language of the State is Western Pahárí, in five distinct dialects. Of these Chambiálí or Chamiáli is spoken in the capital and its immediate neighbourhood; Gádí or Brahmaurí in the Upper Rávi Valley; Bhattiálí in Bhattiyat; Churáhí in Churáh and the northern part of the Sadr *wizárat*; and Pangwálí in Pángí. In Chambá-Láhul the dialect spoken is called Láhulí and has some affinity with Tibetan. Except Brahmaurí, which is dealt with in the Gazetteer of the Kángra District, a full and interesting account of each of these forms of speech will be found in the Appendix.

Chamiálí, in a modified form, is the only dialect used in writing, and all State business with the *parganás* is conducted in this dialect; it is also in use for private correspondence. The script, is called Tákarí in Chambá, and with local modifications, is found in all the hill country between the Indus and the Jamna.(1) It is derived from the Sháradá, which is still in use in Káshmír, and which formerly was prevalent throughout the Punjab hills, and probably also on the plains; and it again is a descendant of Western Gupta.(2) A Printing Press in Tákarí is located in Ludhiána, where a small amount of literature in the Chamiálí dialect, chiefly missionary, has been printed and published.

Urdu is in use in the courts, and is fairly well understood in every part of the State. Hindi is common among the Pandits of the town. The Kashmíris use their own language among themselves, and this is also true of the Gujars. Lastly, Tibetan is spoken in the villages of the Miyár Nálá in Chambá-Láhul.

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(1) *Vide* Anc. Geo. of India, page 153.
(2) *Vide* pages 49-50 of the Gazetteer.

Tribes, castes and leading families.

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Population.

Tribes, castes and leading families.

Table 15 *of Part B.*

Table No. 15 gives the details as to tribes and castes at the census periods, both in the whole State, and in each separate *wizárat.*

Castes.	Total.	Males.	Females.
Ráthis	37,973	19,444	18,529
Hálís	18,127	9,338	8,789
Brahmans ...	16,126	8,470	7,656
Gaddis	11,507	5,608	5,899
Thakurs ...	7,243	3,947	3,296
Rájputs ...	4,486	2,486	2,000

The marginal table shows the relative importance numerically of the principal castes in Chamba at the Census of 1901. Amongst the remaining castes in the State, Chamárs, Kolís, Dumnas, and Lohárs are most largely represented.

In Chamba State Hinduism still preserves much of its early character, and has probably undergone little change for many centuries. That this should be so is not surprising, for, until recent times, few influences were at work calculated to lead to any important changes. The mountainous nature of the country made invasion difficult and conquest almost impossible, and throughout the entire period of Muhammadan ascendancy hardly any interference with social and religious customs was ever attempted. The conservative character of the people must also have tended to perpetuate existing social conditions.

At the present time caste distinctions generally are less clearly marked than on the plains, and are less stringently observed in the inner than the outer mountains. Except in the capital there are few restrictions on food among the high castes, either in the Rávi or Pángí Valleys; rice and *dál* being the only articles of diet which even a Brahman will not eat from the hands of a Ráthi. In Pángí there is a strange intermingling of castes which is very significant. There Brahmans, Rajputs, Thákurs and Ráthis form one caste; for they have no restrictions either on food or marriage. In the Rávi Valley also free marriage relations exist among the high castes, good families excepted, especially in Churáh and, to a less degree, in Brahmaur. In the village of Kukti these castes freely intermarry. In and around the capital, and in Bhattiyat, caste rules are in force, and in recent years there has been a tendency towards their stricter observance in every part of the State. Even in Láhul, among a people largely Tibetan in origin and Buddhist in religion, caste ideas are steadily gaining ground.

Brahmans.

There were 16,126 Brahmans at the census of 1901. Of these a considerable number reside in the capital, but members of this caste are found in every part of the State. Some of them are in possession of *sasan* grants of land, the gift of former Rajas; and in few Native States have the rulers been so liberal in this respect as the Rájás of Chamba. There are probably 150 copper plate deeds still extant, most of which are in the possession of Brahmans. In some cases, however, the grants have been resumed, and the grantees either pay revenue or have surrendered their lands.

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Population.
Brahmans.

The Brahmans residing in the capital abstain from all manual labour. Some are in State service in various capacities; others are engaged in trade. Many of them are very poor, and eke out a living as priests in the temples, and as *purohits* and cooks in families. They are very strict in the matter of caste observance. The following are the chief Brahman *gotras* in the capital:—

Bhárdwaj, Kashyap, Upmanya, Atri, Basisht, Vishwamitra, Jamdagni, Gautam, Deval, Sársut, Sandal, Parásar, Kausil.

The Brahman *als* are arranged in three groups:—

1. Baru, Banbaru, Pandit, Sanju, Kashmírí Pundit, Kolue, Baid, Gutman, Bugalán, Atán, Madyán, Kanwán, Bodhrán, Bilparn, Mangleru, Lakhyánu, Suhálu, Nunyál, Nonyál, Sunglál, Bharáru, Turnál, Haryán, Purohit.
2. Chunphanán, Thulyán, Dikhchat, Ostí, Páde, Bhat, Dogre, Pantu, Kuthlu, Ghoretu, Patbánya, Mandhyálu, Mangleru, Katochu, Pánde, Dátwán, Dandie, Hamlogu, Bhardyathu, Hanthalu, Gwáru, Chibar, Baráre, Datt.
3. Acháraj, Gujráti, Gwalhu, Bujhru.

These are all resident in the capital, and most of them enjoy *sasan* grants of land. The members of the first group take wives from the second group, but do not give their own daughters in return, and the first and second groups have no caste relations with the third.

The priests of the Lakshmi Náráyan Temple belong to a family called Kolue, as their ancestor is said to have come from Kulu with the idol when it was first brought to Chamba. These priests also serve the Lakshmi Damodar and Rádha Krishna temples. The temple attendants under the priests are called *páhrí* and are from the Saho branch of the Bhárdwaj *gotra*; they render service in turn for a fixed period according to custom.

Haryán Brahmans are in charge of the Hari Rai Temple, and each of the other temples in the capital is served by its own priests and attendants. The Kanwán Brahmans are the descendants of the Brahman family from whom Rájá Sahila Varma acquired the plateau on which the town of Chambá stands.

The village of Sungal—ancient Sumangala—near Chambá, is wholly occupied by Brahmans, under a *sasan* grant by Rájá Vidaghda Varma, A.D. 960—980, to their ancestors—a Brahmachari[1] and his *chela* from Kurukshetra. The two families intermarry, and give their daughters to the Chambá Brahmans. They are all farmers but do not follow the plough, this work being done for them by Háli farm-servants residing near the village. All other farm work they do themselves.

The Brahmans of Chambá and Sungal decline all caste communion with Brahmans who follow the plough. The latter are called *halbáh* (ploughmen). The rest of the Brahman community are widely distributed throughout the State, and are, for the most

(1) The grant is in the name of the Brahmachari only, but both families enjoy the land. They are of the Kashyap and Kaitiyán *gotras*, respectively.

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Population.
Brahmans.

part, engaged in agricultural and pastoral pursuits in precisely the same manner as the general rural population. Many of them act as priests at the village shrines, and as *purohits* among the people, but they are also farmers, and engage in every kind of field work. The hill Brahmans, including the women, almost all eat flesh and in this respect present a marked contrast to the Brahmans of the plains.

Their salutation among themselves is "namaskár," while from others they receive the salutation of "paire pauna;" to the higher castes they give the reply "asírbad," (Skr. *áshírváda*, blessing) and to the low castes, "jinde rah" or "charanji kalián."

Rajputs.

The Rajputs number 4,486, but though a small community numerically they occupy a prominent position in the State, owing to the Ruling House being of this caste. Many of the *jagirdars* are Rajputs and form a small aristocracy below the Chief. The Rajputs are found in all parts of the State, but are least numerous in Pángí and most so in Bhattiyat. Some of them, especially among the Mians, retain the old prejudice against following the plough, but excepting good families they have for the most part, become merged in the general agricultural community. Many are in State service in various capacities and not a few enlist into the State and Indian armies. The Mians, as a rule, marry within their own caste, but they also take the daughters of Thákurs, refusing, however, to give their own in return. The chief Rajput *gotras* in the State are the following:—Kashyap, Atri, Uttam, Deval, Bhárdwaj. The Ruling House is of the Kashyap *gotra*.

The Rájpúts in the State may be divided into three principal classes:—

1*st class*. This embraces the 22 noble families, with their collateral branches, who formerly held rule in the hills, between the Sutlej and the Chínáb; all of whom were originally distinguished by the title of *Mián*. Almost all of these noble families are still in existence in the direct line of descent, and where this is extinct collateral branches of the families still remain. These royal clans are popularly arranged in two groups as in the following table; each group containing eleven names:—(1)

Jalandhar Group.		Dugar Group.(2)	
Country.	Clan.	Country.	Clan.
1. Chambá ...	Chamiál.	1. Chambá ...	Chamiál.
2. Núrpur ...	Pathánia.	2. Basohli ...	Balauria.
3. Guler ...	Guleria.	3. Bhadu ...	Bhadwál.
4. Datárpur ...	Dadwál.	4. Mankot ...	Mankotia.
5. Síba ...	Síbaí.	5. Behndrálta ...	Behndrál.
. Jaswán ...	Jaswál	6. Jasrota ...	Jasrotia.
7. Kángra ...	Katoch.	7. Sámba ...	Sambiál.
8. Kotlehr ...	Kotlehria.	8. Jammu ...	Jamwál.
9. Mandí ...	Mandiál.	9. Chanení ...	Hinntál.
10. Suket ...	Suketia.	10. Kashtwár ...	Kashtwária.
11. Kulu ...	Kolue.	11. Bhadrawáh ...	Bhadrawáhis.

(1) For much interesting information about the Hill Rájpúts reference may be made to the Kángra Gazetteer, pages 70—74.
(2) Dugar is an abbreviation of *Durgara*, the ancient name of Jammu State.

Chamba finds a place in both groups, owing to its division into two parts by the Rávi; the eastern portion ranking with Kángra, and the western with Jammu. The clan names are almost all derived from the names of the countries over which the royal families of the hills formerly exercised dominion. Some of the names cannot be at once identified; for example, Pathánia, Dadwál, Katoch, Balauria. Pathánia is derived from Paithán,[1] the former name of Pathánkot, which was the first seat of the Núrpur royal family. Dadwál is from Dáda, a place in Síba, from whence the Datárpur family came. Katoch is the ancient name of Kángra; and Balauria is from Balaur—ancient Vallápura—the first capital of the Basohli State. For the history of the States of the Jálandhar group reference may be made to the Kángra District Gazetteer, pages 24—46. Of the States of the Dugar group the Jammu royal family is called Jamwál and branches of this family ruled in Jasrota, and also in Mankot—now called Rámkot—and Sámba. The Kashtwár family came from Gaur in Bengál. Behandrálta—of which the capital was Rámnagar—was ruled by a branch of the Chambá family. Basohlí and Bhadu were to the west of the Rávi and were ruled by a branch of the Kulu family, which first settled in Balaur and later gave an offshoot to Bhadu; another branch of this family afterwards ruled in Bhadrawáh. Hiunta is the ancient name of Chanení proper and Bhoti (map Bati) that of a small fief ruled by a branch of the Chanení family; and the clan names are Hiuntál and Bhotiál. All the States of the Dugar group, except Chamba, were overturned between 1816 and 1840, and are now merged in Jammu. All the existing royal families res le in British territory, except those of Chanení and Jasrota who li e in Jammu.[2]

The following *als* or family names represent collateral branches of the Chambá ruling family:—Bijlwán, Ranpatia, Jagbatia, Bhupatia, Chenária, Falgutia, Chaubária, Bágáwala, Parwáiwála, Nariál, Khudiál, Jathrunia.

The following royal clans are represented in the State:—Katoch, Guleria, Dadwál, Kotlehria, Pathánia, Jamwál, Jasrotia, Mankotia, Behandrál, Sambiál, Balauria, Bhadwál, Bhadrawáhia, Kashtwária, Suketia.

The following are some of the collateral *als* of these royal clans in the State:—Bándala, Kulánia, Kokiria, Thariál, Malohter, Dahmariál, Rugiál, Jindrotia, Ranyál, Manhás, Jariál, Kotlia.

2nd class.—The following are some of the *als* of Rájpúts in the State not descended from any of the above royal clans:—Chuhán, Sumari, Dádru, Mothliál, Sihuntia, Nanglia, Chárik, Rukwál, Bagáriya, Ladhiárch, Salehria. The following are found among the Gaddís:—Chilede, Sáret, Rikhantu, Padraita, Khundail, Ghingain, Amlaitu, Charu, Jhuriyán, Rolaita, Ghokán, Lilál, Thanatu, Khurkaitu, Dagaitu, Ghungrán, Suhálu, Ordián, Harkhán, Misán.

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(1) Abbreviated from *Pratishtana*, "the firml stablished place."

(2) A short historical sketch of the States of e Dugar group will be found in the Appendix

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Population.
Rájputs.

3rd class.—Another interesting class of Rájpúts are the descendants of the Ránas or petty Chiefs who ruled in the State before the advent of the Rájás. They number 178 souls and are included under the caste name of *Rána*. Those of them who are *jagirdars* intermarry among themselves, and claim a higher social status than ordinary Rájpúts: those who have become common farmers intermarry with Thákurs and Ráthís. A full account of the Ránás will be found on a subsequent page.

The Rájpút salutation is "Jaidiya," of which the original in Sanskrit was "Jayatu Devah," meaning "May the King be victorious." It is thus very much the same as "Long live the King." It was formerly offered only to a ruling Chief or a scion of his family, and could not be assumed by any Rájpút of lower degree without proper sanction. Occasionally a Chief, being the head of the clan, might confer the privilege of using the salutation on others than the members of the royal clan, but unauthorized assumption of the title was punished with fine and imprisonment. Mr. Barnes relates the following incident, showing the importance formerly attached to the "Jaidiya":—"Rájá Dhián Singh, the Sikh Minister, himself a Jamwál 'Mian,' desired to extort the *Jaidiya* from Rájá Bír Singh, the fallen chief of Núrpur. He held in his possession the grant of a jágír valued at Rs. 25,000 duly signed and sealed by Ranjít Singh, and delayed presenting the deed until the Núrpur Chief should hail him with this coveted salutation. But Bír Singh was a Rájá by a long line of ancestors, and Dhián Singh was a Rájá only by favour of Ranjít Singh. The hereditary Chief refused to compromise his honour, and preferred beggary to affluence rather than accord the 'Jaidiya' to one who by the rules of the brotherhood was his inferior."

Considerable modifications in the popular use of the "Jaidiya" have taken place in recent years, and many now receive the honour who, formerly, would not have been entitled to it. The Miáns, however, adhere to ancient custom in the use of their honorific salutation. By a ruling Chief or the Head of a royal clan, it is received and not returned unless when offered by an equal in rank, or an heir-apparent. Among Rájpúts of the first rank below the Chief it is freely interchanged, the inferior first offering the salutation and when accorded to them by their inferiors in social rank, whether Rájpúts or others of lower castes, the salutation of "Rám Rám" is given in return. A distinction is made by some Rájpúts between those who do, and those who do not, follow the plough, the salutation being accorded only to the latter and denied to the former even when of noble descent. The title "Mian" was formerly the distinctive appellation of the members of the royal clans. At the present time its popular application is more general, and it is often given to any one of Rajput caste.

Ráthís an.

The Ráthís and Thákurs are essentially one caste numbering 45,216 souls: of whom 37,973 are Ráthís and 7,243 Thákurs.(1) They

(1) The Thákurs are found chiefly in Bhattiyat.

are found in every part of the State and include more than one-half of the total high-caste population, being in fact the common people *par excellence* of these hills. No traditions exist among them, as among the Gaddis, pointing to migration from the plains, and their great numerical importance and wide distribution seem to indicate that, for a very long period, they have been settled in the hills. In origin they are generally regarded as being the result of an amalgamation of the castes above and below them; but it seems hardly possible that such a large community can have come into existence wholly in this way. A more probable explanation of their origin is referred to by Sir J. B. Lyall. He says:—"There is an idea current in the hills that of the land-holding castes the Thákurs, Ráthís, Kunets and Girths are either indigenous to the hills or indigenous by the half-blood: and that the Brahmans, Rájpúts and others are the descendants of invaders and settlers from the plains."(1) (2)This popular idea probably indicates the true origin of the Thákurs and Ráthís.(3)

There can be little doubt that as a hill tribe they are older than the Brahmans and Rájpúts who came from the plains at a later period; and we may safely conclude that the oldest strata among them are descended, either directly or by the half-blood, from the early Aryan colonists in the hills. The first Aryan immigrants intermarried freely with the aborigines, resulting in a fusion of the two races from which may have originated the various low-caste tribes now forming such an important part of the population. But the completeness of the fusion was not at all times uniform, and later waves of immigration may have remained more or less isolated, forming the nucleus of the Aryan community which now comprises the Thákurs and Ráthís. But while this was probably the origin of the tribes it is certain that the general opinion regarding them is also well-founded. That they have received large accessions from the other castes, by defection from the Brahmans and Rájpúts and by amalgamation of these castes with the Sudras, is hardly open to doubt. This is the general belief among themselves and their family traditions all tend to confirm it. We may therefore regard the Thákurs and Ráthis as being now a conglomerate people, representing the product of the welding together of many different contributions to their ranks.

The Thákurs usually wear the *janeo*, but the Ráthís, like the Kunets, are divided into two sections, one of which has and the other has not the thread of caste, but no names are in use to indicate this distinction. The majority are probably without the sacred thread. The name Ráthí is probably derived from the Sanskrit word *ráshtra*,

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(1) Kangra Settlement Report, page 27.

(2) A similar idea exists in Churáh *wizárat*, where the Halís (*i.e.*, lowcastes) and Ráthís are believed to be the oldest inhabitants; the Brahmans and Rájpúts having come in at a later period; the Thákurs are regarded as the descendants of the ancient petty rulers.

(3) General Cunningham identified the Thákurs with the ancient Takkas who ruled the Punjab for many centuries, and regarded them as of aboriginal origin.
Vide Arch. Survey Report, Vol. II, pages 10, 11.

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Population.
Ráthís and Thákurs.

meaning "kingdom, people of a kingdom." In their general character and devotion to agriculture they present a strong resemblance to the Jats of the plains, and the high estimation in which they are held has found expression in the following popular saying :—

Kukari siyán : Ráthí puchhiyán.

"As the Indian corn is the first among crops, so the Ráthís are the most important among castes."

There are reasons for believing that the earliest rulers in the hills of whom we have any knowledge belonged to this tribe; and that they preceded the Ránás, who were Rájputs and came at a later period from the plains. It would almost appear that in some parts of the hills they were displaced by the Ránás, just as at a later time the latter were in their turn displaced by the Rájás. These ancient petty rulers bore the title of *Thákur*,(1) and in course of time this title probably acquired the force of a caste name to distinguish their families and kinsmen; and in this way the Thákur section of the caste was formed. An exactly analogous use of a title is afforded in the word *Ráná*. Originally applied only to the petty Rájput chiefs it afterwards acquired a wider meaning as a caste name to differentiate the families of the Ránás from ordinary Rájputs. It is still so used and all the Ráná families in the State return themselves under this caste name.

The Thákur caste, however, is larger than can be satisfactorily accounted for in this way, and we must conclude that in later times it has received large accessions from the higher castes, especially the Rájputs, by intermarriages and other connections. In past times the Rájás used to confer the right to wear the *janeo*, with a step in social rank, in return for gifts or special services. It is also probable that many Ráthis have assumed the name of Thákur, for in some parts of the hills the two names are regarded as almost synonymous. (2) On the whole, however, the Thákurs rank a little higher than the Ráthis, and their marriage affinity with Rájputs tends to raise them still more in social rank. The Thákur families that form such marriage affinity do not practise widow remarriage, but the custom is common among all other Thákurs and Ráthis. Some of the Thákur families claim to be Rájputs. But this claim is not acknowledged by the other castes.

These tribes form the great cultivating community in the State, and often speak of themselves simply as *zamíndár*. They are strong and robust of frame : also patient and industrious and inured to toil. At the same time they are not unwarlike and many of them join the State and the Indian armies. Except among the higher ranks and better class families, even their women in the villages engage in field labour. Their *als* or family names are almost as numerous as the villages they inhabit.

(1) The Sanskrit word is *Thakkura*, of which Thákur is a later variation.
(2) This seems to be true especially of the Outer Hills, where the Thákurs are most numerous.

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Population.

Ráthís and Thákurs.

The salutation "Luárki"[1] is addressed to them by their inferiors in social rank and interchanged among themselves; and to those beneath them they give the reply "Rám Rám." The word is probably an inversion of the syllables of *Rulár* meaning "the act of salutation."

The Gaddis of Chamba and Kángra.

Like the Kanets, Meos and other congeries of tribes the Gaddis or hillmen[2] are composed of several elements. Indigenous to the Brahmaur *wizárat* of the Chamba State they have spread southwards across the Dhaula Dhár into the northern part of Kángra Proper, and they give their name to the Gaderan, a tract of mountainous country with ill-defined boundaries lying on both sides of the Dhaula Dhár, and their speech is called Gádi.

In Chamba they number 11,507 souls, but these figures do not include the Brahman and Rájpút sections which return themselves under their caste names. The majority are Khatrís.

The Gaddis are divided into four classes: (*i*) Brahmans, (*ii*) Khatrís and Rájpúts who regularly wear the sacred thread, (*iii*) Thákurs and Ráthís who, as a rule, do not wear it, and (*iv*) a menial or dependent class, comprising Kolís, Riháras, Lohárs, Bádhís, Sipis and Hális, to whom the title of Gaddi is incorrectly applied by outsiders as inhabitants of the Gaderan, though the true Gaddis do not acknowledge them as Gaddis at all.

Each class is divided into numerous *gotras* or exogamous sections, but the classes themselves are not, strictly speaking, exogamous. Thus the Jhúnún *gotar* of the Khatrís intermarries with (? gives daughters to) the Brahmans; and the Brahmans of Kukti regularly intermarry with the other groups. Similarly the *janeo*-wearing families do not object to intermarriage with those which do not wear it, and are even said to give them daughters, (menials of course excepted).[3]

In brief Gaddi society is organised on the Rájpút hypergamous system.

The Gaddis have traditions which ascribe their origin to immigration from the plains. Thus the Chauhán Rájpúts and Brahman Gaddis accompanied Rájá Ajia Varma to Chamba in 850-70 A. D., while the Churáhán, Harkhán, Pakhru, Chiledi, Manglu and Kundail Rájpúts and the Khatrís are said to have fled to its hills to escape Aurangzeb's persecutions. These traditions are not irreconcilable with the story that Brahmaur, the ancient Brahmapura, is the home of the Gaddis; for doubtless the nucleus of their confederation had its seats in the Dhaula Dhár in which range Hindus have from time to time sought an asylum from war and persecution in the plains.

(1) Among all castes in Pángi *wizárat* the salutation is *Ruár* = *Rulár*, the original form of the word; and *Rudrkí* is sometimes heard in Churáh.

(2) Gáddi is possibly derived from *gáhar*, an Alpine pasture grazed in autumn.

(3) It is indeed stated that no distinction is now made between families which do, and those which do not, wear the *janeo*; but in former times the Rájás used to confer the *janeo* on Ráthís in return for presents and services—and so some of them wear it to this day.

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Population
Gaddis.
Sept-names.

The Brahman, Rájpút, Khatri, Thákur and Ráthi sections alike preserve the Brahminical *gotra* of their original tribe. But these *gotras* are now sub-divided into countless *als* or septs which are apparently also styled *gotars*. Thus among the Brahmans we find the Bhats, from the Bhattiyát *wizárat* of Chamba, and Ghungaintu (*ghungha*, dumb), both *als* of the Kaundal *gotar*. The Brahman sept-names disclose none of those found among the Sársut Brahmans of the Punjab plains, so completely do the Gaddi Brahmans seem to have become identified with the Gaddi system. Many of the *als* bear obvious nick-names, such as Chadhu, cross-legged ;(1) Dundú, one-handed ;(2) Tanjú and Tandetú, cat's-eyed ;(3) Bhangretú, squinter ;(4) Chutánhru, debauchée ;(5) Ghunain, one who speaks through his nose ;(6) Jukku, gambler ;(7) Marántú, one who fled to the plains to escape cholera, *mari* ; Jirgh, dumb ;(8) Nansain, adopted by a *náni* or grandmother ; Sasi one who lived with his mother-in-law. Litkar, lame;(9) Timaretú, squinter ;(10) Chupetú, reticent.

Brahmans.

Other names denote occupations not by any means Brahminical : Sundheta, seller of assafœtida (*sundha*) ; Palihan, sharpener ;(11) Bardan, archer ;(12) Sáhdhrántu, once a *sah* or wealthy man who became bankrupt (*dharantú*) ; Sipainú, tenant of a Sipi menial ; Ranetu, aRáná's tenant ; Adhkáru, a physician who left his patients uncured (*adh*, half, *karu*, doer) ; Saunpolú, seller of *saunf*, aniseed ; Langhe, ferryman ; Jogi ; Lade, a trader to Ladákh ; Khuthlu, *kuth*-seller ; Jhunnu, idler ;(13) Phangtain, dealer in *phumb*, wool.

Totemism does not exist, unless Guárete, 'born in a *guár* or cowshed,' and Sunhunu, from one who had a *sunnú* tree in front of his house, could be regarded as totemistic sections.

Rájpúts.

Among the Rájpúts we find the Ordián, 'ill-wishers ;'(14) Ranyán, 'squinters'(15) and Misán, 'pig-nosed,'(16) all *als* of the Bachar *gotar*: Kurralu, 'brown-haired'(17) and Dinrán, 'black,'(18) *als* of the Dewal and Uttam *gotars* respectively. Very doubtful instances of totemism are Phagán 'bran (*phak*) eater' (Bhárdwáj) ; Khuddú, 'eater of parched maize' (Sunkhyál) ; Ghoknu, 'shooter of doves'— *ghug* (Dewal) ; Rikhántu, 'bear-killer' (Atar) ; Chaker, 'purveyor of *chikor* to the Rájás' (Ambak) ; Kadán, 'sower of *kadu* or pumpkins (Bhárdwáj) ; Pakhru, 'bird-shooter' (Bisistpál).

A few *als* refer to occupation : Charu, fr. *chár*, 'headman' (Bharduári) ; Garhaigu, 'keeper of a stronghold,' *garh* (Atar) ; Baidu, 'physician' (Kondal) ; Makrátu, 'boxer' ;(19) Ghingain, 'seller of *ghi*.'

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(1) Fr. *chudia*, buttocks : cf. chadha, 'sedentary,' also an *al* name.
(2) Fr. *dundá*, one who has lost a hand.
(3) Fr. *tandá*, cat's-eyed.
(4) Fr. *bhingra*, squint.
(5) Fr. *chut*, debauchée.
(6) Fr. *gunna*, speaking through the nose.
(7) Fr. *jud*, gambling.
(8) Fr. *jiringar*, dumb.
(9) Fr. *lattá*, lame.
(10) Fr. *tíria*, squint.
(11) Fr. *palná*, to sharpen.
(12) Fr. *bari*, arrow.
(13) Fr. *jhúrná*, to idle or to meditate.
(14) Fr. *orda*, evil.
(15) Fr. *rína*, a squint.
(16) Fr. *misa*, snout.
(17) Fr. *kerra*, brown.
(18) Fr. *dinna*, black.
(19) Fr. *muka*, fist.

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Others again are fanciful: Tharrotu, from an ancestor who threatened to drag his adversary before the *thara* or court at Chamba; Dakiyán, from one who used to dance with *dákin*, Háli, women: or uncomplimentary, *e.g.*, Kholu, greedy; Jhurján, idle; Rohaila, noisy; Jhibián, mad; Chutrainya, debauchée; Mukkrán, stammerer; Gulrán, liar; Juár, liar; Kuhainta, hunch-back; Kangru, scold; Jhirrú, tease; Amlaitu, opium-eater; Dharambar, pock-marked.

Khatrís.

Among the Khatrís, no trace exists of the section-names current in the plains. We find occupational names: Sáhnû, shopkeeper (*sáh*); Padhotarû, from one who lived on a plain (*padar*); Rusahri, cook; Charhain, climber; Nakletû, mimic; Sundhú, dealer in assafœtida; Bangete, a physician who powdered zinc (*bang*); Mogu, dealer in coral; Dhanchu, fr. one who lived with his flocks, (*dhan*); Panjaru, wool-comber; Gharáti, water-miller: with two inexplicable names; Drudhain, one who recovers stolen millet from mouses' holes; and Druhru, one who so recovers walnuts—fr. *drudh*, *druhri*, a mouse's hole!

Traces of totemism can hardly be said to exist in Gohaina, killer of a lizard (*goh*); Bersain, 'one who fetched *ber* trees for his flocks'; Potu, one who ate sheep's entrails (*pota*); Thapliag, one who ate wheat-cakes (*thoplu*); Sarwán, planter of a cypress, (*Pers. sarú*!); Phakolu, fr. one who was poor and ate *phak*, 'husks.'

One or two curious names are:—Sanglú, carrier of a sacred chain (*sangal*); Sanjúán, maker of offerings (*sanj*); Mangnesu, beggar.

Mere nicknames are Kalsain, Kaletú and Kalári, 'black;' Lateti, lame; Phingaletu, crippled,(1) Kiári,(2) blind; Ghusu,(3) boxer, *Tatangru*(4) and Kachingar, dumb.

Ráthis.

Among the Ráthis the *als* would seem in a few cases to be really totemistic: Marálotar, 'born under a *marál* tree,' the *ulmus Wallichiana*. Sinuri, 'born while it was snowing'; Salbainu, 'born while locusts were at Kugti'; Ráute, 'born under a *rai* or silver fir'; Jotain, born in the Surai pass, *jot*.

Most of the names are however merely nicknames, *e.g.*, Jamuhán, clumsy (*jum*); Tanán, deaf; Dhageta, cragsman; Dapher, lazy; etc. Some are derived from events, *e.g.*, Harokar, said to mean one ostracised for slaying a brother by his blood-kin (*har*, bone).

Religious names also occur: Japaintu, from *jap*, repetition; Faqir, beggar; Jogíán, from a *jogi* ancestor.

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(1) Fr. *phingola*, cripple.
(2) Fr. *kána*, blind.
(3) Fr. *guthú*, fist.
(4) Fr. *tattá*, dumb.

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Occupational names are: Phakru, maker of combs for cleaning wool; Ghoru, (royal) groom; Ghuletu, wrestler; Bhájretu,(1) porter; Gáhri, Alpine grazier; Adápi, collector of blankets (*dáp*) in which part of the revenue was paid; Lunesar, salt-dealer; Káhngherú, trader in combs (*kánghú*); Palnu, sharpener(2) of sickles.

The Gaddis are an interesting people, and offer a striking contrast in several respects to the other inhabitants of the State. Their peculiar costume is described in the section on Dress, but it is not this alone that makes them conspicuous. Their whole bearing is characteristic, conveying an impression of sturdy independence which is fully borne out by closer contact with them. They are robust of frame, and accustomed to exposure in all weathers, owing to the migratory life so many of them lead. In their manners they are frank and open, deferential to their superiors and yet manly and dignified. They delight in festive gatherings, and are fond of singing and dancing—the latter in a style peculiar to themselves. Their women are pleasing and comely, and have the reputation of being also modest and chaste. The Gaddis are a semi-pastoral and semi-agricultural tribe, and own large flocks of sheep and goats, which are their chief source of wealth. With them they go far afield, the summers being spent in the higher mountains, or Pángi and Láhul; and the winters in the low hills bordering on the plains. This duty the male members of the family take in turn, the others remaining at home to tend the cattle and look after the farm work. Many of them own land on both sides of the Dhaula Dhár, and reap the winter crop in Kángra, returning in spring to cut the summer crop in Brahmaur. On the whole they are better shepherds than farmers, and perhaps for this reason they are the most prosperous agricultural class in the State. The yearly exodus to Kángra has already been alluded to; it takes place in October and November, and the return journey in April and May. With an appearance of candour and simplicity, the Gaddis have the reputation of being good at making a bargain; hence the saying in the hills :—

Gaddi mitr bhola,
Dinda top to mangda chola.
The Gaddi is a simple friend,
He offers his cap, and asks a coat in exchange.

Marriage customs.

The Gaddi wedding customs merit special notice.

In betrothal the boy's parents or guardians send their *parohit* to negotiate for a girl about whom they have information, and he brings back her parents' reply. If it is favourable the boy's parents send two or more respectable men to the girl's home to complete the bargain. Then, if it is clinched, two of the boy's family go with the *parohit* to perform the ceremony. If the betrothal is *dharma puna* this consists in the bride's

(1) Fr. *bhára*, load.
(2) Fr. *palna*, to sharpen.

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father giving the *parohit* a bunch of *drub* grass with four copper coins or more, if they please, to be handed over to the boy's father in token that the alliance is accepted. The *parohit* hands over the *drub*, and the coins are returned to the *parohit* with a rupee added by the boy's father. The night is spent at the bride's house, and after a meal her father gives the boy's father 8 copper coins and these he places in a vessel as a perquisite to the servant who cleans it. In a betrothal by exchange (*tola*) the first observances are the same, but when all go to finally complete the alliance a grindstone and *sil* with 3 or 5 *roris* of *gur*, *supári*, *bihan* and *roliyan*(1) are placed before the party and then the *parohit* places *supári*, *bihan* and *roliyan* in the skirt of his sheet and puts them on the *sil*. Before tapping them on the *sil* with the grindstone he receives 4 annas from the boy's father and mentions the names of the boy and girl whose alliance is to be formed, and then taps them. After this the *supári*, etc., are placed in a vessel, with the balls of *gur* broken up, and distributed to those present after the girl's father has taken a bit. The elder members of the girl's family do not take any as it would be contrary to custom. The boy's father puts Rs. 1-4 in this vessel and this is made over to the bride's parents who get jewellery to that amount made for her. After this the bride appears before the boy's father and he gives her a rupee. The rest of the ceremony is exactly as described above, but in this case the coins put in the vessel come out of the boy's father's pocket. The ceremony in the other house is performed in exactly the same way, though not on the same day for the sake of convenience. A propitious date is not fixed, but a lucky day is desirable, and Tuesday, Friday and Saturday are considered unlucky.

The wedding ceremony.

After having the date for the wedding fixed by a *parohit* two men are sent to the girl's people with a *ser* of *ghi* to notify them of the date, and if they approve of it messengers from both sides go to the *parohit* and get him to write the *lakhnoteri*. For this he is paid 8 Chamba coins or 4 annas in cash, rice and some red tape (*dori*). At the wedding itself the *sumhurat* rite is first performed by worshipping Ganpati, *kumbh*(2) and the nine planets and then the *supári* (a mixture of turmeric, flour and oil) purified by *mantras* is rubbed on the boy. Three black woollen threads are also tied round his right wrist to protect him from the evil eye. He is then taken out into the court-yard by his mother, with part of her red sheet thrown over his head, to bathe. At the bath the black thread is torn off and he is led back by his mother. Next he must upset an earthen lid, containing burning charcoal and mustard placed at the entrance to the worshipping place, and this must be thrown away so as to remove any evil influence which he may have contracted in the court-yard. The *parohit* then ties nine red cotton threads round the boy's right wrist and gives him *ghi* and *gur* to taste. These wristlets are called *kangana*. This is preceded by the *tel-sánd* ceremony. Again Ganpati, Brahma, Vishnu, *kumbh*, *dia*(3) and the nine planets are worshipped, and then a he-goat is sacrificed to the planets by the boy, its blood being sprinkled on the *sándori* (*bagar* grass rope) and *munj mála* (a ring of *bagar*). The *sándori* is then spread round the room along the cornice and the bridegroom made to don a white *dhoti* or sheet round his loins, to put flour *mundras* (*jogis'* ear-rings) in his ears, sling a satchel over his shoulder, tie a black woollen rope round his chest and cover his buttocks with an animal's skin, suspend a *fanani* (bow for carding wool) to the black rope and take a *timbar* stick in his right hand with a Brahminical thread

(1) *Roliyan* red colour for marking the *tika* on the forehead: *bihan*, coriander.

(2) *Kumbh*. A small pitcher filled with water, is placed over a handful of rice and peach leaves or a few blades of *drub* are put into it. It is worshipped exactly like the *deotas*.

(3) *Dia*. A small earthen lamp with a burning wick is placed over a handful of rice and worshipped like the others.

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tied round his right thumb. This dress is assumed so that he may appear a regular *jogi* (ascetic). After this the presiding priest asks him: 'why hast thou become a *jogi*?.' His answer is 'to receive the Brahminical cord.' Then he is further interrogated by the priest as to what kind of cord he requires, *i.e.*, one of copper, brass, silver, gold, or cotton, and he asks for the latter. The priest then sends him to bathe at Badrinarain, Triloknáth and Mani-Mahesha, and these supposed baths are taken in turn by dipping his hands and feet in, and pouring some water on his face from, a vessel put ready for the purpose in the door-way. After these ablutions the pretended *jogi* begs, first of his relations, and then at the house, and they give him a piece of bread and promise him cattle, goats, etc., according to their means. In conclusion the priest asks him whether he wishes to devote himself to *játera* (worldly business) or *mátera* (an ascetic life) and he invariably answers 'to *játera*,' and then the priest makes him take off his *jogi's* clothes, receiving 4 annas as his fee for this. The cattle, etc., which the relations promised to the boy go to him and not to the priest.

This over, the boy is made to sit on a wicker basket, or a sheep-skin bag for carrying grain (called *khalru*) and a dagger is placed on the *munj málá*(1) above his head. Then the people pour oil over his head, with a few blades of grass (*drub*), taken from a vessel containing oil and held by his mother's brother or in his absence by her sister. After this the bridegroom fits an arrow to the *fanani* (bow) and shoots it at the head of the dead goat which is placed over the nine planets, thereby pretending to slay them. The rite of tasting *gur* and *ghi* by the boy ends this ceremony. The bridegroom is then dressed. He wears a white *pagri* (turban) and *kuwá*, a red *luáncha*, and a white *patka* with *gulbadan suthan* and a *jaul*(2) thrown over the shoulders. The present (*suhâg-patári*) is then arranged. It consists of a *kharbás*(3) *luáncheri*, *ghagaru*,(4) *nau-dori*,(5) *ungi*,(6) *chundi*,(7) *kángi*, *manihír*, 3 *roris of gur*, dates, grapes, almonds, rice and 7 *lúchis*, and these are carried by the *parohit* to the bride's house, with the procession. The boy is then veiled with a purified veil (*sehra*) by his mother's brother, his brother's wife puts antimony on his eyes, and his sister fans him. After this the boy gets up and the *árti* is then waved thrice from right to left over his head by the *parohit*, and his mother throws three round cakes (*lúchis*) on three sides of him. The *árti* must be sanctified by *mantras* before being used at the door. After this the boy's father gives him the *tambol* (present) of Re. 1, and 4 copper coins, the latter being the *parohit's* fee. The boy then gets into a *doli* in the court-yard and his mother gives him her breast to suck. The *pálki* is then carried by four bearers to the entrance, beneath the wooden parrots called *toran*, which the boy, his mother and the *parohit* worship, and then the bearers present the boy with a *kumbh* filled with water and he puts a copper coin in it. The bridal procession, consisting of the male members of the house and friends, dressed in their best clothes and preceded by tom-toms, goes to the bride's house. On arrival the boy with his followers is put up in a house other than the girl's, or camps out in the open air. The boy's father or uncle, with one or two more, then takes a basket full of round cakes to the bride's parents: this is called *batpartana*. They return from the bride's house after eating something and putting 4 copper coins in the plate, and rejoin the

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(1) A small ring or wreath made of *bagar* grass.

(2) All these are articles of dress.

(3) *Kharbas*, a *dopata* of white cotton cloth: *luáncheri*, the bride's dress.

(4) *Ghagru*, coloured cloth for a skirt.

(5) The *nau-dori* or '9 *doris*,' are red cords, four on either side at the back of the head, plaited into the hair and converging into a ninth thick *dorá* which hangs down the back.

(6) *Ungi*, of iron with which the hair is parted in front: the *kangi* is a comb.

(7) *Chundi* is an antimony-holder for the eyes, worn on the back of the head!

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procession. This observance is called *juth pái.* Two respectable men are also deputed to the bride's *parohit,* to settle the amount he will take for performing the rites at the *lagan,* and then rejoin the camp. The boy's *parohit* then proceeds to the bride's house to deliver the *barsúhí*[1] (bride's dress) to her. The *barsúhi* consists of a white sheet (*dupatta*), *luánchari, ghagarú, nau-dori, ungi, kángi* (comb), (articles of attire) *chúndi,* 3 balls of *gur,* cocoa, dates, grapes, almonds, 1 *ser* of rice and 9 *lúchis,* 3 wheat cakes, 7 *puris* of *chandan chúra,*[2] *roliyán, kesar, sandhúr, naháni,*[3] *muth* and *supári.* The priest then comes back to conduct the bridegroom and his followers to the bride's house with tom-toms playing. The boy is received at the entrance by his mother-in-law who performs the *árti* ceremony over him, waving it seven times over his head with her right hand, holding her left over his turban. Four turns are taken from the boy's right to his left and three in the reverse direction. Three cakes, placed in the plate with the *árti,* are also thrown out towards the court-yard. The priest gives 4 *chaklís* (copper coin) to the boy who then places them in the *árti* after clasping his hands before it. The mother-in-law then retires, while the father-in-law comes to the spot and placing a *patka* (white cloth) round his own neck, washes and worships his son-in-law's feet. The boy's priest gives a *duna* (leaf-plate) with some rice, a walnut, *drub* and flowers into his hands. Both the palms are held upwards, with both thumbs joined and held up by the father-in-law in his hands who brings the bridegroom into the verandah while the *mantras* are being recited. After this the bride is brought to the place and made to stand a foot from him face to face with the bridegroom. The priest then takes hold of the boy's neck with his right hand and of the girl's with his left and makes their shoulders thrice touch each other, first pressing the boy's right to the girl's left. This is called *chán par chán.* After this two torches are held on either side of them. Seven small pieces of *málti* (jasmine) twigs are then put in the girl's hands, she drops them into the boy's hands and he breaks them one by one, placing them under his right foot. This breaking of the twigs is called *chiri.* It is preceded by giving *bihan* into the hands of the couple and they blow it at each other. This goes by the name of *farúri.*

The pair are next made to sit down and the boy's father-in-law offers *sankalap,* that is gives his daughter away, and then washes the couple's feet as they sit before him. Certain minor rites, called *chichári,*[5] are now per-

(1) It will be observed that the *barsúhi* consists of the same articles as the *suhág-patári.*

(2) Sandal-wood chips.

(3) A sweet-smelling root: *muth,* the root of a kind of grass.

(4) *Supári* betel-nut: *kesar*—saffron.

(5) *Chichári.* Two or three blades of *drub* are tied together with red cotton thread and placed in a cup of green leaves. Then a *chakli* (copper coin) *til,* rice, *rolian* (turmeric), some flowers, water and a walnut are also placed in it. This cup is put in the bridegroom's hands and his father-in-law's hands are laid over them. The priest then recites some *mantras,* after which the *drub* is taken up by the father-in-law and with it he sprinkles water from the cup thrice over the heads of the pair. This is called the *pahla bishtar* or first *chár.* This is repeated, but the second time some blades of grass, *kesar* (saffron) *sarván shadhe* and flowers are thrown into the water. While the priest recites *mantras* the father-in-law sprinkles water on the couple's feet. This second rite is called *páda.*

The third or *argh* ceremony is similar, but this time the mixture is made of *dhain, til, drub* and rice, and after reciting *mantras* it is sprinkled over the boy's head.

The fourth *chár* is called *dua bishtar* and is an exact repetition of the first *chár.*

The fifth *chár* (*achmani*) is solemnised by putting water, *til,* and rice in a cup which is placed on the ground as was done in the other *chárs,* but at the end of the ceremony the priest thrice throws a few drops of water from the cup on to the father-in-laws' hands, and the boy and they drink it from his hands.

The sixth and last *chár* is called *madhúparak.* The cup is filled with milk, *til* and rice, and put in the boy's left hand; he daubs the four fingers and thumb of his right hand with it and then lifts his hand towards his mouth and, putting it again into the cup, sprinkles its contents on the ground. This cup is then taken by one of the bridegroom's *jan* (one who has come with the procession) and given to the tom-tom player. This *jan* returns to the bridegroom and after being purified by *mantras* is allowed to mix again with the other men.

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formed by the bridegroom and his father-in-law. Then Ganpati,(1) Brahma,(2) Vishnu,(3) Kumbh, *dia* and the nine planets are worshipped. After this one end of the girl's sheet is held out by her brother and on this red *tikka* is sprinkled thrice by the boy. Similarly the boy's waist-band is held out and anointed by the girl. The girl then holds up her hands, and into them 4 copper coins, a walnut, *drub*, flowers, *til*, and rice are thrown by the priest, and then the boy is made to lay his hands over hers. The priest then takes part of the bride's sheet and wraps both pairs of hands in it by running a tape (*dori*) round it.

The girl's father then performs the *kaniá-dán* (giving the girl away) with the proper *mantras*. At its conclusion the girl's *maula* (mother's brother) touches her wrapper with a copper coin and it is then unknotted, the things in the girl's hands being taken by the boy and given to the *parohit*. The *gur* and *ghi* is then tasted and this concludes the ceremony called *lagan*. The girl now retires, but the boy remains to go through another rite called the *manihár*.(4) After doing the *ártí* over the bridegroom, the tape with the betelnut is then put on the boy's left toe and he is required to pierce the nut with his dagger. This done, the priest takes the tape up and throws it over the boy's head, passes it down to his heels and under his soles, and then ties it round the *pagri*. The boy is then drawn by the *manihár* by his mother-in-law and led inside the house to the *kámdeo*.(5) The girl is also brought there by her brother and dressed in the *barsúhí* clothes and placed by the boy's side before the picture. Finally the remaining 7 *doris* of the *barsúhí* are handed over to the boy by the girl's *mámi* (mother's sister); he places them on the bride's head and then her hair is combed and arranged with these *doris* by her *mámi* and the following song is sung :—

SARGUNDHI SONG.

Kun gori baithi sir kholi, hor
Kun baithá pith gheri,
Gaura baithi sir kholi, hor
Isar baithá pith gheri.

"Who is that beautiful girl sitting with her hair dishevelled ?
Who is sitting with his back turned ?
Oh, Gaura is sitting with her hair uncombed.
Isar (Shiva) is sitting with his back turned."

After this the boy's *jaul* (shoulder-band) and the bride's *kharvás* (sheet) are knotted together and the bride is carried by her maternal uncle (*maula*) to the canopy where the wedding is to be celebrated.

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(1) Ganpati is represented by a walnut in a green cup, placed before the boy under the canopy on a heap of rice. It is given a copper coin—Ganpati being thus invoked to keep off mishaps.

(2) Brahma's effigy is made of a few blades of *drub*, which are turned down twice, the ends being fixed in cow-dung and placed in a green cup. He is then similarly worshipped, as being the Creator of the universe.

(3) Vishnu is represented and worshipped like Brahma, but the blades are only turned down once from the centre in his case. Vishnu is worshipped as being the first cause and the protector of the universe.

(4) *Manihár.*—Nine walnuts (the nine planets) are put on rice and worshipped and their blessing invoked. There must be a separate handful of rice for each of the walnuts. A bored copper coin, a betelnut and a cotton *dori* (three cords about 1½ spans long)—all these together are called *manihár*—but the ceremony is performed by taking the boy out to the doorway and then he takes out his dagger from the waist and touches the coin with its point, pretending to bore it. The string is then passed through the bored coin and put in a *máni* (grain measure) and then the *manihár* is sanctified and tied round the boy's head-dress by his mother-in-law at the gate-way after the *ártí*.

(5) A picture.

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Under this canopy (*baid*) they are placed, on bamboo baskets covered with woollen cloths, facing east. The bridegroom sits to the right of the bride and in front of the sacred fire (*homa* or *havan*). The bride's father then washes the couple's feet; after which Ganpati, Navagirah, Brahma, Vishnu, Kumbh, Sat Rishi, Chaur Vedi, Chaur-disa (the four quarters) and Chaur-updes (the four elements) are worshipped in due order, to ward off mishaps. This is followed by placing fried barley in a *chhaj* (sieve) which is brought to the *baid*. First, the bridegroom takes a handful of this grain and puts it on three different spots, while the bride's brother keeps wiping it away with his right hand as fast as it is put down. This is repeated, but the second time the bride's brother puts the grain down and the bridegroom wipes it away. This is called *khila*(1) *khedni* and is done to break the tie of relationship, if any exists, between the contracting parties. After this *khila khedni* the boy's father puts 4 annas into the *chhaj*(2) and the bride's brother takes off the red piece which he has worn on his head during the ceremony and puts it in the *chhaj* too. It is then removed and the 4 annas are claimed by the boy's brother-in-law. Then the bride's brother's wife comes and grinds turmeric (*haldar*) on the *sil* and sprinkles it wet on the feet of the pair, three times on each. She receives 4 *takas, i.e.,* 16 copper coins, for performing this rite. Then the couple are made to stand up and walk round the sacred fire four times from right to left. The bridegroom keeps his right hand on the bride's back all the while. After each turn they are made to halt near the baskets and their feet are worshipped, by throwing *til, drub,* milk, and red colour, etc., by the bride's father, and at the end the bride's brother worships the couple's feet in the same way. These four rounds are called *chárlái,* and constitute the binding rite in the wedding. At the *chárlái* two women sing the following song:—

CHARLAI SONG.

Pahlia lájária phirde kuáure,
Dújia lájária phirde Isar Gauraja,
Trijia lájária anjan dhrír lái,
Chauthia lájária anjan tori nahsa.

"In the first round of the *lái* go bachelors,
In the second round of the *lái* go Ishwar and Gauraja.
In the third round they let the *anjan*(3) drag on the ground,
In the fourth round the *dulha* (bridegroom) broke it and ran away.

The bride and bridegroom now change seats and sit facing each other. The bride then holds up her hands and in them a green leaf cup (*duná*) containing some walnuts, rice, flowers, 4 coins, etc., is placed by the priest. The bridegroom covers the bride's hands with his hands and then the priest unknots the *manihár* from the boy's *pagri* and puts it on their hands. The bride's father then takes *til, drub,* rice, flowers and copper coins and the *sankalap* is performed to the recitation of *mantras*. After this he places 4 copper coins and a rupee in the vessel containing water, turmeric, milk and curds and sprinkles the mixture on the *baid* (canopy). This is called *sáj pána* or giving of dowry. The bride's mother's brother then comes and touches the boy's and girl's hands with a *ser* of rice and a copper coin and then they are released, the *manihár* being given to the girl to be put round her neck. The rice and coin go to the priest. After this all the girl's other relations and friends give her presents, either in cash or in kind, according to their

(1) Parched grain. (2) Winnowing fan.

(3) In the marriage ceremony the boy wears a long strip of cloth round his shoulder and the girl a *kharvas* (coloured sheet) over her head. Both these are tied together when they do the *chárlái* and the knot which fastens them together is called *anjan*.

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social position. These presents are then divided thus:—To the bride's and bridegroom's *parohits* 2 annas each; to the bride's *palki*-carriers 4 annas: to the bridegroom's the same; and to the carpenter (*bádhi*) who erects the temple and the canopy (*baid*) 4 annas also: to the bride's musicians 2 annas; and to the bridegroom's 4 annas. After this the bride's *parohit* counts the things received in dowry, receiving for this 8 copper coins, with four more as *dehl* (door-way) for acting as the family priest. Of the residue a 4th goes to the bride and a 10th of the remainder is appropriated by her priest. The balance with the canopy is then given by the bride's father as *sankalap* to the boy's father and forms part of the paraphernalia. After this the *gotra-chár mantras* are read and fried rice is thrown towards the couple by both the priests. Each gets 4 annas for reading the *gotra-chár*. This is followed by making the fathers of the couple sit under the canopy, and a blade of *drub* is put by the bride's priest into the girl's father's hands. He holds it between the tips of his middle fingers at one end, the other end being similarly held by the boy's father. The bride's father then says: "*asmat kania, tusmat gotra,*" meaning "our girl passes to your *got.*" The ends of the blade are then reversed and the boy's father says: "*tusmat kania, asmat gotra,*" meaning "your girl has come into our *got.*" At the conclusion the bridegroom comes to the end of the canopy where he receives *rulár* (salutation with a present) from his mother-in-law and the other elderly women of the bride's house. The mother-in-law gives a rupee in cash and 4 copper coins, the others only copper coins, and without receiving this gift from the women it is not etiquette for him to appear before them. The boy touches the bride's mother's feet in token of her giving him this privilege. The ceremonies at the bride's are now over and the bride is taken in the *palki*, with all the paraphernalia, followed by the bridegroom, his followers and friends, to his house.

Song sung on the bride's arrival at the bridegroom's house—

Soi (pichaik) aunde-jo ádar de—jánde-jo bhalí már;
Hallare jánde-jo mochar-már—bhale bhale ádar.

"Receive the *soi* (those who come with the bride) with courtesy and on their departure give them a good thrashing.

Give to this *hallar* (bastard) a shoe-beating, this is good treatment for him."

On arrival at the door-way the following song is sung:—

ATHLAI SONG.

Ham ku pújna kun gori ai,
Ham ku pú na Gaura ai,
Ham ku pújde putri phal mangde.

"Who is that beautiful girl who has come to worship a pomegranate tree?

It is Gaura who has come to worship,

While she is worshipping she is praying for a son."

Then the *árti* is presented by the boy's mother and she also gives the bride a rupee. Next the pair are conducted to the *kámdeo* (picture on the wall,) and Ganpati, etc., are worshipped, after which they are both made to go four times round the earthen lamp (*díwa*) and *kumbh* (pot containing water), tape and a bunch of pomegranate. This circumambulation is called the *athlái* (eight rounds).

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After this the bridal veil is taken off by the *parohit* and the imitation birds on the veil are given to the priest, the brothers of the couple and their newly acquired *mitras* (brothers made by sacred observance). Having done the *athlái* the bride and bridegroom's wrist threads are loosened by two men who thus become brothers. These threads were put on by them at the commencement of the preliminary observances.

At the conclusion the bridegroom receives presents (*tambol*) from the men and women, and similarly *munhsáni* from the women is received by the bride for unveiling her. Songs are sung by the women on these occasions.

The following feast-song is sung at the bridegroom's house :—

Kuniaye chauka páya, kuni dhotore hath pair,
Janne chauka páya, soi dhotore hath pair, darohi Rám Rám,
Bhat paríthá, más paríthá, upar paríthe táre máre,
Bhate máse kháe na jáne, soi bahin kardi háre háre.

"Who has smeared the floor with cowdung; who has washed the hands and feet?
The *jan* (followers of the bridegroom) have done it, the *soi* (followers of the bride) have washed their hands and feet: we appeal to Rám (for the truth of our statement),
Boiled rice has been given, meat has been given, over them have been given small pebbles,
The *soi* know not how to eat rice and meat, the sister expresses surprise (by saying) '*háre háre*'."

Four feasts are given in the boy's house to the guests: 1st, on the day of the oil ceremony; 2nd, on the morning on which the procession starts to the bride's house; 3rd, on the day the procession returns home, and 4th, on the morning on which the bridegroom receives presents.

The first two feasts are given at the bride's house on the oil day to the guests of the girl and the last two on the marriage day to the bridegroom and his followers and to the bride's guests.

Bujkya.

Another form of marriage called *bujkya* is common in which the ceremony is gone through only at the bride's house, thus saving expense.

Jhind-phuk.

The Gaddis also practise the form of marriage called *jhind-phuk*, solemnised by burning brushwood and circumambulating the fire eight times hand in hand, or with the bride's sheet tied to the boy's girdle. It is admissible in cases where a girl's parents have consented to her betrothal but refuse to carry out the marriage, and is sometimes done forcibly by the bridegroom; or in cases in which a girl elopes with her lover. No priest or relative need attend it.

Jhanjarára.

Widow remarriage is permitted except among the Brahmans. The rite is called *gudani* or *jhanjarára* and also *cholí-dorí* and is solemnised thus :—The pair are made to sit down by the *díwa* and *kumbh*, with some *dhúp* burning. They worship both these objects, then the bridegroom places a *dorí* (tape) on the widow's head and another woman combs her head and binds her hair with the tape.

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After this the bridegroom places a nose-ring (*bálú*) in the woman's hand and she puts it on. This is the binding portion of the ceremony. A feast is given to guests and relations and songs are sung. If no priest presides at the ceremony the *kumbh*, etc., worship is dispensed with, but the tape and ring ceremony is gone through and the guests, etc., feasted. A widow used to be compelled to marry her husband's elder or younger brother, but the custom is no longer enforced by the State.

Divorce.

Divorce is permitted by mutual consent, but there is no special form. A divorcée may re-marry.

Inheritance.

Sons, whether by a wife married for the first time, or by a widow or divorcée re-married, succeed, but illegitimate sons do not, unless they are adopted in default of legitimate sons or heirs. The eldest son gets an extra share, called *jaithund*, but he has *per contra* to pay a proportionately larger share of any debts. Among the sons the property is otherwise divided *mundavand, i.e.*, equally, except in Kángra, where the *chundavand* rule prevails among that small part of the tribes, which originally came from the southern side of the upper Rávi in Chamba.[1]

The Gaddis also have the custom whereby a widow's child (*chaukandhu*) born at any time after her husband's death succeeds to his property, provided that the widow has continued to live in his house and has worn a red *dori* (tape) in the name of his *chula* (oven) or *darât* (axe). Cases have even occurred in which the widow has retained her late husband's property without complying with these conditions, though the Gaddis consider her rights disputable.

Death and burial.

Gaddis burn their dead. Lepers and those who die of *luhar*, a kind of typhus, are first buried, but their corpses are exhumed after three months and burnt. The ceremonies performed are the same as for those who are burnt. The body is placed on the funeral pyre with the head of the deceased to the north, and all the jewellery and the blanket, which is thrown over it when on the bier, are taken off and the body burnt. A copper coin is placed by the pyre as the tax of the land on which[2] the body is burnt. Fire is first applied to the pyre under the head by the nearest relative and the other *gotris* (blood relations). The *parohit* joins the relations in this observance, but no ceremonies are observed. The light is applied after going round the pyre once from left to right. On the 10th day after the demise the *daspindi* ceremony is performed by the nearest blood relations, with the aid of the *parohit*. Other relations wash their clothes and bathe on this day and remove the *kambal* which is spread to receive the mourners. On the 12th day, at night, a he-goat is sacrificed in the deceased's

(1) Sir J. B. Lyall's Kángra Settlement Report, Section 74, quoted in P. C. L. II, page 183.
(2) In allusion to the idea that the Muhammadans own the world, Hindus the sky, and that the owners' land must not be used unless paid for.

name. This goat is given to the *parohit*. Next morning five *pinds* (balls of rice) or one *supindi* are again offered to the deceased by the chief mourner, to the recitation of *mantras* by the *parohit*. The clothes, utensils, cash, etc., are given to him. On the 14th day the deceased's relations on the wife's side come to the house in the morning and give a feast to the brotherhood. A goat is killed for this feast and the mourning ceases from this day. At the end of the third month oblations are again offered to the deceased and the occasion is signalised by a feast to the brotherhood. All the offerings made in this ceremony go to the *parohit* who presides over it. Similar ceremonies are gone through at the end of the sixth month and the 1st and 4th years.

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If buried the body is laid flat in the grave with the back on the ground and the palms of both hands folded on the chest. The head is kept to the *utar* (north). Children and females are buried in the same way. When burnt the ashes are collected, together with the seven bones of the finger, knee and ankle joints, on the day the corpse is burnt. They are brought to the house in a piece of *masru*(1) and kept for ten days in the clothes in which the deceased breathed his last and in the room in which he expired. After the *daspindi* they are washed in honey, milk, clarified butter, cowdung and *bilpatri* seed and then dried and deposited in a small wooden box, wrapped in the piece of *masru* and buried in a recess made in the wall of the house, with a coating of barley and mustard over it. They should be taken to Hardwár to be thrown into the Ganges as soon as the family has collected sufficient funds for the journey, and at most within four years.

The religion of the Gaddis.

The religion of the Gaddis presents some interesting features. As we have seen the Gaddis are by preference Shaivas,(2) but their worship is catholic to a degree. Thus on Sundays and Thursdays Nágs and Sidhs are worshipped, on Sundays alone Kailung, Devis on Tuesdays, and on Thursdays 'Bírs.'

To the Nágs, *ahri* or beestings, male kids or lamb and *ora*, (the first-fruits of all crops), incense and small cakes are offered; and to the Sidhs a sack, a stick of rose-wood, a crutch, sandals and *rot* or thick bread.

To the Devis are offered vermilion, *bindli*, (brow-mark) *sálu*, (a red chádar), *dora* (waist-rope) *sur*, (a coarse spirit), and a goat.

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(1) The cloth in which the corpse is wrapped.

(2) As the verse goes :—

Gaddí chárda bhedan :
Gaddín dindi dupa,
Gaddi jo dínda bhedan
Gaddin jo dinda rupa.

The Gaddis feeds their flocks :
The Gaddins offer incense (to Shiva),
To the Gaddis he (Shiva) gives sheep
And to the Gaddins, beauty.

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To the Bírs a he-goat, a *chola* or thick woollen coat, a waist-band, a white conical cap (*chukanni topí*) and fine bread. Kailu Bír, the *numen* of abortion, is only worshipped by women. Kailung is a Nág, and the father of all the Nágs. He is worshipped, as is Shiva, under the form of the *darát* or sickle, which is always carried by a Gaddi when shepherding his flocks. Then there is the worship of *autars*. An *autar* is the spirit of a person who has died childless, and causes sickness. To propitiate this spirit the sick person dons clothes, which are made for him, with a silver image of the deceased, and he then worships the *autar* idol (which is always set up near a stream.)(1)

The clothes and image are worn "in token of the deceased." *Autars* are said to have been admitted into the category of the deities owing to their evil influences on men and women. They are propitiated also on the Amáwas and Puranmáshi days.

Autars also appear in dreams and warn people that they will carry them off to the next world. To scare away the ghost in such a case *jamanwála* is performed, 4 *balis*, offerings of *ghunganian* (boiled maize), nettle baths, and bran bread being offered four times by night.

But these do not exhaust the list of beliefs. Batál is the sprite of springs, rivers and wells, and *khicheri*, sodden Indian corn, 3 balls of *subál* (moss), 3 of ashes, 3 measures of water, a pumpkin or a flour-sheep are offered to him.

To *joginis* or rock spirits, 3 coloured grains of rice, 5 sweet cakes, a loaf, a flour-lamp with a red wick, 3 kinds of flowers, 3 pieces of *dhup*, and a she-goat are offered with prayers. Rákshanis and Banásats would seem to be the same as *jogínis*. *Chungu* is the demon found on walnut and mulberry trees and under the *karangora* shrub. He is worshipped with a cocoa-nut, a *chuhora* (handle of a plough), almonds, grapes, milk and a loaf of 5 *paos* with his effigy in flour (a basket on his back) a four-cornered lamp of flour on the bread, and a piece of *dhup*.

Gunga, the disease-spirit of cows is propitiated by setting aside a *tawa* of bread in his name until the final offerings can be made. Then a piece of iron, something like a hockey-stick, is made, and the deity taken into the cattle-shed where he is worshipped by the sacred fire on a Thursday. A he-goat is killed and a few drops of the blood sprinkled on the iron. At the same time cakes are offered and some eaten by *one* member of the household, but not by more than one or the scourge will not abate, and the rest are buried in the earth. Every fourth year this deity is worshipped after the same fashion. Kailu is, I believe, peculiar to the Gaddis, or at least to Chamba. Early in

(1) When first set up the idol is worshipped with prayers and the sacrifice of a he-goat or sheep. *Dhain* and *khicheri* are also placed before it and then eaten by the *autar's* relatives.

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pregnancy the woman puts aside 4 *chaklis*, (the copper coin of Chamba) with her necklace in the name of Kailu. Two or three months after delivery the *parohit*, with the woman, worships the demon by putting up a large stone under a walnut or *kainth* tree, which is sanctified by reciting certain *mantras* and then worshipped. A white goat, (which may have a black head) is then offered up to the demon, by making an incision in its right ear and sprinkling the blood over a long cloth, $2\frac{1}{2}$ yards wide × 9 or 12 yards long, and *chaklis* and some bread are also offered to the demon.

Finally the woman tastes a piece of *gur*, and places it on the cloth, which she then wears until it is worn out, when a new one is made and purified in the same way before being worn. The ceremony may be performed at the woman's house, in which case the cloth alone is used as a symbol of the deity. The goat is returned to its owner with the four coins. No other woman may use this sheet, which would cause her divers bodily ills.

Ploughing, sowing and reaping should be begun on the lucky days—Sunday, Tuesday and Thursday. If the wheat does not grow on a terraced field the plough is not put on it again that year until a goat has been sacrificed there, and neglect of this rule will result in a death in the family. When new ground is to be broken up the *parohit* must be asked to name the day and a he-goat sacrificed before the plough is put to it. But instead of this sacrifice, some people take four young girls to the spot and there wash their feet, mark their foreheads with red and give them *gur* to eat before they begin to plough. And the first fruits of such land are always offered to the *deota* before being used.

The godlings associated with *chinia*, maize, wheat, pulse and barley are Devi, Chaund, Kailung, Kathura Nág and Sandholu Nág respectively.

Fairs.

The chief fairs are seven in number, *viz.*, the Basua on 1st Baisákh, the Patroru on 1st Bhádon, the Sair on 1st Asauj, the Lahori (or Lohri) on 1st Mágh, and the Dholru on 1st Chet. The dates of the Shibrát (in Phágan on varying dates) and of the Holi (in Phágan or Chet) vary. The first four festivals are celebrated by games and dances, but there are differences. At the Basua *pindiris* or flour cakes are eaten with *ghi* and honey. At the Patroru a cake of a vegetable called *siul* is eaten: only young girls dance. At the Sair *babrus* are cooked: and at the Lohri *khichri* or rice and *dal*. At the Holi *khaddas* (parched maize) are eaten, the fire is worshipped at night and a performance called *barn* held, songs being also sung. At the Dholru again *pindiris* are eaten, but amusements are rarely allowed. There seems to be no annual feast of the dead. Shiva and the Devis are sacrificed to on a Shibrátri.

The seasons for worship are :—

Chet, pilgrimages to Bawan and Jawálaji in Kangra.

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Bhádon and Asauj, pilgrimages to the shrines of Narsingh, Hari-har, Lakshmi Devi, Ganesh, Kailung—all in Brahmaur; and in Bhádon only, as a rule, to Mani Mahesha. Shiva is not worshipped at any particular season.

The low-castes in Brahmaur are chiefly Hálís, Kolís, Lohárs and Rihárás, with a few Sippis and Bádhis. All these are described under Menial castes.

Salutation.

The Gaddi salutations are as follows:—Among Brahmans, *namaskár*; to Brahmans from others, *paire pauna*, to which they reply *asír bachan.* Rájpúts give *jai jai* to one another and receive it from those beneath them; responding with *rám rám.* Khatrís, Thákurs and Rathís offer *ludrkí* to one another and receive it from the low-castes, giving in reply *rám rám.*

The Churáhis.

Churáhís is the generic name for the people of Churáh[1] who include Bráhmans, Rájputs, Thákurs, Ráthis, and the following low castes:—Hálís, Kolís, Síppís, Barwálas, Lohárs, Chamárs, Dumnas, Riháras, Meghs, &c. The low castes are all endogamous.

Tradition makes the Thákurs descendants of the old Ránás (Thákurs) or petty chieftains who held Chamba, prior to the foundation of the State by the Rájás, and the Halis, its oldest inhabitants. It also makes the Brahmans immigrants from Brahmaur, and the Rájputs from the plains; but the Ráthis preceded these two castes, having been expelled from the Dugar country by Gugga Chauhán—a curious legend.

Marriage customs.

Marriage is adult, and women are allowed every license before marriage. Three degrees on either side, counting from the grandparents, are avoided, but otherwise there are few restrictions, Brahmans intermarrying with Ráthis, by both forms of marriage, and also with Rájputs and Thákurs. Polyandry is not recognized, but polygamy is, and the first or head wife (*bari lárí*) is given Rs. 6 when a second wife is admitted into the house. This fee is called *jethwágh.*

The observances at betrothal are simple. The initiative is taken by the boy's people, and the binding rite consists in the boy's agents giving one rupee to the girl for ornaments and placing eight Chambá coins, worth nearly 2 annas, in the plates used for entertaining the bride's *rubárus* or representatives.

Marriage is of three kinds.[1] In the superior form called *janái* the preliminaries are as follows:—Some six months before the wedding the boy's father or brother goes to the girl's house with one or two friends and gives her father Rs. 7 and a goat as his *lág.* A rupee is also given to the bride to buy ornaments, and this is called *bandhá dena.* If the parents agree, an auspicious day is fixed for the wedding, and a day before it two messengers (*dhámu*) from the bride's house come to fetch the boy, who worships the family *deva* or *devi.* Next

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(1) Churáh or Chauráh is an abbreviation of *Chaturáha*, meaning "the four roads,' or *Chaturdsa*, " the four regions."

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day, accompanied by a few friends and one of the *dhámu*, he goes to the bride's house. One of the boy's menial Hális accompanies him carrying the *badhái*, a present of two *mánis* of grain, to her father. This Háli is called *putriár*. On his arrival at the entrance the boy worships the *kumbh*, a vessel full of water; throwing two copper coins into it and then seating himself on a blanket placed near the wall. The bride's sister now has a mimic fight with him and does not let him sit down till he has paid her two annas. This is called *bishk*. She then fetches the bride and seats her by the boy whose future brother-in-law brings a vessel of boiled rice which he and the boy's brother scatter over the vessel. This is called *bhat chingána*. The pair are then seated, as are the guests, and a feast with songs and dancing follows. Next morning the bride's dowry called *suáj* is given to her by her parents. In the afternoon the boy's party returns to his house with two or three of the girl's friends, and the bride herself and other men and women of the bride's party. Before leaving the threshold of the bride's house the ceremony of *árti* is performed, a lighted lamp being waved four times round the head of the pair by a priest, who recites verses from the Suklámber and Deo Lilá. At the boy's house this observance is repeated, and the *kumbh* worshipped by the bride and bridegroom, at the door. Then the boy's mother lifts up the bride's veil and presents her with a rupee or half a rupee according to her position. This is called *ghundu khará karná*. After this a feast is eaten and another feast given on the following day, and songs and dances performed. The binding portion of the ceremony is when *árti* is waved round the couple's heads at the boy's house. At his wedding the boy wears a high peaked cap like a Gaddí's, but not a *sehra*.

Within a month after the marriage the married pair pay a visit to the wife's parents and make them a small present. This observance is called *har-phera*.

Sargudhi.

Widow remarriage is recognised. Formerly the widow was obliged to marry one of the deceased husband's brothers, but now this is not the practice. She can choose her own husband within her own caste or sub-division. This union is solemnized by an inferior form of marriage called *sargudhi*. There are no *dhámu*, and the bridegroom simply goes to the woman's house with his *putriár* and brother. The *bandha* is given as at a regular wedding, but *árti* is not performed, and there is less feasting and the cost is much less. The binding ceremony in this form is when an ornament is put on her, usually a nose ring.

Garibchára.

A quiet form of *sargudhi* marriage is called *garíb chára*. The *lág* etc., are all rendered as in the other form, but on an auspicious day the bridegroom accompanied by his sister simply goes to the bride's house, and at the entrance worships the *kumbh*. He then seats himself on the blanket in the usual way, and the girl is seated next him by her mother. After eating the couple take leave of the girl's father and proceed to the boy's house where the *kumbh* is again touched. This second worship of the *kumbh* makes the marriage binding.

Bandhá luduá.

The third and lowest form of marriage is the *bandhá luáná* in which a widow who is to marry her husband's brother is married to him on the *kiria* day, *i.e.*, 7th to the 11th or 13th day after the first husband's death. She puts aside her late husband's ornaments and puts on his brother's, in token that she accepts him. A he-goat is sacrificed at home to the deceased husband and a small feast usually given. The widow's parents need not attend,

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but they are entitled to a *lág*, called *bakra*, as being the price of a goat. If the widow wishes to marry a stranger, he must pay the *bakra* of one rupee, and Re. 1-8 or Rs. 3 as *chadyoli* to her parents. An auspicious day after the *kiriá karm* period is ascertained from a *jotshi*, and the ornaments changed as described above.

Lastly a man who elopes with a girl can, after a certain interval, open negotiations with her father, and if he assents pay him Rs. 7 and a goat as compensation. This observance is termed *lág rít* and operates as a valid marriage.(1)

Gharjawanhi.

The custom of *gharjawántri*, or service in lieu of a money payment for a wife, is common among all castes in the State, especially in the Churáh and Sadr *wizárats*. The term of service is usually three or seven years, and the marriage may take place at any time if the girl's father is agreeable.

Divorce.

A husband may divorce his wife if he cannot get on with her. The divorce is complete if the husband receives back his ornaments and says: "I have divorced you, *Rája kí durohí*," *i.e.*, "on the Rájá's oath." The husband also breaks a stick in her presence. Divorced wives can remarry if they like.

Inheritance.

In succession all sons, even bastards, if recognized by the father, succeed on equal terms, but the eldest son gets the best field as his *jethwágh*; the second son gets a special implement, sickle, sword or axe as his *hathiár*, while the third gets the family house as his *mulwáher*.

The son (*rand put*) or daughter (*rand dhíá*) of a widow born in her husband's house has all the rights of her deceased husband's own children. It is, however, essential that the widow should continue to live in her husband's house and the child be begotten therein.

Death Observances.

All Hindus except children not yet tonsured are burnt. The head is placed towards the north and the hands on the chest, the face being turned skyward. The Hindu rites are, in essentials, observed, but the place of the *achárj* is taken by the Bhát.

For seven, nine or thirteen days mourning is observed, only one meal a day, called *upás*, being eaten, and on the day on which mourning is to cease a suit of good woollen clothes (which are prepared beforehand in anticipation of death and worn on festival days) is given to the priest who presides over the obsequies. Sixteen balls of rice are prepared and offered to the deceased's ancestors and finally removed and thrown into the nearest stream. The relations of the deceased also wash their clothes and a he-goat is killed. Then a feast is given to the relations and the mourning ends. This feast is usually given by the deceased's wife's parents. Ceremonies are performed and balls made and offered after one, three and six months, a year and four years, to the deceased. At the latter, *i.e.*, at the end of the fourth year, called *chubarki*, the ceremonial is done on a big scale.

(1) Marriage customs differ considerably in the eastern and western portions of Churáh, and the above description chiefly applies to the eastern half. In the western half the *byah* or full marriage rite, according to orthodox Hindu custom, is the rule and the *janaí* is uncommon; but the other forms are as above.

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The obsequies of any man who dies childless are done in the same way, but if he brings any calamity on the household an effigy is made and placed near a spring or on the roof of the house or in some good place and worshipped by offering him a cap, bread, and an earthen pot of *ghi* which are finally worn and eaten by the man who is supposed to have been affected by him. The spirit of the person who dies a violent death is appeased by taking an earthen pot full of boiled *ghi*, a pitcher full of water, and a goat to the spot where he met his death, and the goat is killed there and his head and the vessels rolled down the hill. This is done on the *paniyáru, i.e.*, on the *kiriá karm* day. The caste performs *sarádh*. Ceremonies are also performed for the propitiation of ancestors in general.(1)

Land tenure.

The Churáhís are *zamindars* and hold two forms of tenure. Those who give half of the produce of land are called *ghárás* and those who pay a fixed share of grain, etc., are called *mudyári*. The half share is alone divided after deducting the seed for the next crop. Occupancy tenants are not allowed any special privilege in the shape of remission of rent or favourable rates. The Churáhís are primarily and essentially *zamindars*, but many of them own flocks of sheep and goats with which, like the Gaddis, they visit Pángi in summer and the low hills in winter.

Religious Observances.

The Churáhís worship the deities on the following days :—

Shiv—Sunday, Monday and Thursday.

Sakti—Sunday, Monday and Tuesday.

Nág or *Mahal*—Thursday and Saturday.

Kailu—Thursday.

Kyelang—Sunday and Thursday.

Sitla—Sunday, Tuesday and Thursday.

Chaund—Tuesday, Thursday and Sunday.

To Shiv are offered a *chola* or woollen coat, a sheep, charms of silver oblong in shape worn round the neck, a *nádi* (a silver ornament shaped like a drum). These offerings are taken by the head of the family, and the ornaments are worn by him out of respect for Shiv and to avert his wrath.

To Saktí Deví are offered, as elswhere, a goat, trident and cakes.

The offerings to a Nág are an iron mace (*khanda*), a crooked iron stick (*kundí*) (these are left at the shrine), a sheep and cakes (these are divided among the priest, *chela* and worshipper, and eaten).

To Kailu are offered a red cap, an iron mace and a kid. The cap and part of the kid go to the priest, the rest to the worshipper.

Kyelang's offerings are a mace, a goat and a red cap.

(1) Men who have died childless are propitiated by putting garl ans of flowers and a red woollen cap on their effigies on the *Sankrant* and *Amawás* days.

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Sitla's offerings are a goat and cakes like the Devi's.

Chaund gets cakes, and occasionally a goat is also sacrificed at her shrine.

Shiva's temples are called *Shiv ra dera* and Sakti's *Sakti ra dera*, while a Nág's is styled *Nág ra dera.*

The tribe makes a pilgrimage to Manmahesh in Bhádon or in Asuj, on the Drub Ashtami day.

The blocks of wood or stone which are supposed to possess some supernatural attributes are worshipped by the tribe.

When a deity is to be set up for the first time and consecrated, a Brahman's presence is necessary. The priests preside at shrines; and in dwellings the elder members of the household. Priests are not selected from the Brahman class only, but from all the other castes except low castes. Brahmans, Rajputs, Ráthis and Thákars are eligible to hold the position of a priest.

Festivals.

The following are some of the festivals observed in Churáh :—

1. Biswá on 1st Baisakh at which *pindri* or balls of grain are eaten with honey and *ghi* or *gur*. People also collect together for singing and dancing, this being the Hindu New Year's Day.

2. Patroru ki *sankránt* on 1st Bhádon, held in memory of their ancestors. Flour is mixed with water, salt and spices and spread on *bhujji* leaves, called *patroru*, and eaten.

3. Másru, held on the same day as the Durbashtami at Mani Mahesh in honour of Shiva—that is, on the eighth day of the light half of Bhádon. It is accompanied by dancing.

4. Several of the ordinary *melas* observed in the capital, such as Holí, Diwáli, Lohri, etc., are also held in Churáh.

5. *Chhinj*, or wrestling matches associated with the Lakhdáta cult are held annually in every *pargana* of Churáh.

Pangwáls.

The Pangwáls are the inhabitants of Pángi in the Pángi *wizarat* of the State.

The generic name includes the following high castes :—Brahmans, Rájputs, Thákurs and Ráthis; and the following low castes :—Hális Lohárs, Meghs and Dákís. There are also a few Tibetans in Pangi, who are called Bhots. The high castes have no restriction either on food or marriage among themselves, but they do not eat or intermarry with the low castes, nor with the Bhots.

The family traditions of the Pangwáls point to their having emigrated from various parts of the hills ; some from the lower Chenab and the Rávi valleys, others from Lahul and Kulu.

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Marriage customs.

Among the high castes marriage is prohibited between kinsmen within five degrees on the mother's and ten degrees on the father's side.

The observances at betrothal are simple. The boy's father, accompanied by a friend, goes to the bride's house and opens negotiations. If the parents consent, the boy's father presents the girl's father with a rupee, an observance called *phakhi diti, i.e.,* "has given assent." The boy's father must go to the girl's house again within a year to confirm the alliance, and this is called *chak khání,* literally "to eat food." The boy and a friend accompany him and the boy presents the girl with a pair of ear-rings (*bálu*) and bracelets (*kangan*), collectively called *bandha.* This observance is called *bandha dena.* To the girl's father he gives Rs. 12, called *sidiáli,* and to her mother Rs. 3, called *guámi* or *thilaul. Luchís* (cakes wrapped in birch bark) are then distributed to all present, which makes the betrothal binding. If the boy annuls it, he must pay Rs. 6 or more for the girl's *mán* or consent: whereas if the girl annuls it, the boy or his guardian, if he is a minor, can claim unlimited damages. Betrothal may be at any age.

Two forms of marriage are in vogue. The superior form is called *jánjí* or *jání,* and is carried out as follows in Sách *pargana* and as far up as Tindi:—

It is not necessary to ascertain a propitious day for the wedding as it is usual for the boy to go to the girl's house on a Sunday, Tuesday or Thursday; and to bring the bride home on a Monday, Wednesday or Friday. Baisákh, Hár, Káti, Maghair, Mágh and Phagan are auspicious months for marriage. Having secured the girl's father's assent the boy's maternal uncle again goes to the girl's house to get a day fixed for the wedding (*shádi*), and on that day the wedding party goes to the girl's house, where all are assembled in one room, the bride and the bridegroom being seated next each other, with their maternal uncles at their sides. The girl's maternal uncle then mixes *sattu* (grain parched and ground) in water. He next makes seven or more *totus* or cones, about a cubit high, out of the *sattu,* rubs butter on them and sticks a flower in each. Then he puts burning charcoal and *dhup* (incense) in a *dhunch* (censer) and lights a lamp. Carrying the *dhunch* in his left hand he takes a little off the top of a *totu* with his right and touches with it the back of the fire-place(1) to the east, also the sides of the room, to the east, south, west and north, in that order, and the top of the door frame. The girl's maternal uncle then sits down, placing the censer on the ground, while the bride's mother collects the *totus,* and putting them in a vessel makes as many small flat balls (each with a little hollow on the top) as there are people present. If necessary, she can add more *sattu.* These balls are given to the guests one by one; her husband pouring a little *ghi* into the hollows as she does so. Those for the bridal pair are given first by the girl's maternal uncle, and he fixes them on the tips of the fingers of both his hands, crosses his hands and approaches the pair. Whichever first picks and tastes one of the balls, is regarded as the cleverer of the pair. A feast with singing and dancing follows.(2)

Next morning the girl's relations present her with jewelry, utensils, etc., as *suáj* or dowry. The couple then throw incense into the *dhunch,* prostrate themselves at their parents' feet, the girl doing so first. This is

(1) The fire-place faces north.

(2) In Kilar and Darwas *parganas* no *totus* are made, but a ball of *sattu,* honey and *ghi* is prepared at the bridegroom's house and divided among the guests, a portion being first given to the bridal pair. This observance is called *punhá,* and is followed by a feast.

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called *pair bandan.* The wedding procession then returns to the boy's home, the boy being carried on the back of the girl's maternal uncle, and *vice versâ,* at the end of the journey, to the entrance, where they alight and walk in. At the door the *wárna* ceremony is performed by the boy's mother passing a sheep three times round their heads. As soon as the couple have crossed the threshold the marriage is complete. But the *totu* observance is again gone through, the boy's parents now officiating. A feast is given and another on the following day. The *tambol* or wedding presents are presented to the bridegroom and the *lág,* Rs. 12 or more, payable to the girl's father, maternal uncle and own brother, if not already presented, is taken, and next day the guests disperse.

Within a month the *phiranni* ceremony takes place. The bride accompanied by her husband goes to her parents' house, taking with them a small present and after remaining a few days they return to their own home.

The bride is often taken home by her husband after betrothal, without any marrige ceremony. The bridegroom comes to the bride's house and after arranging the matter with the parents, or even without their consent, takes away his wife to his own home. In all such cases the wife, if of age, is of course a consenting party; and if a child, the consent of the parents is essential. A *jáni* is usually held in the bridegroom's house a short time afterwards and *tambol* is given by his friends but the bride's friends are not present. This custom is now regarded with disfavour, but is still very common in Pángi.

Topilani.

The inferior form of marriage is called *topí láni.* It is used in the case of a widow's remarriage, and is only permissible after a year has elapsed since the husband's death. The right to claim the widow's hand rests with the late husband's brothers or nephews, and in the presence of two respectable men the second husband, who should be a brother, nephew, or cousin of the deceased, presents the widow with a new woollen pig-tailed cap. Her acceptance of this cap cements the union. If a stranger wishes to marry the widow, he must obtain her parents' consent and pay a sum of money and may then take her home. This is called *randi rakhi lái,* and is the only ceremony in this kind of hand-fastening.

Divorce.

Women are allowed every freedom before marriage, and divorce is fully recognised. There are two forms, one in which the husband pays Rs. 6 to his wife for her *mán* or consent and then breaks a dry stick in two pieces over her head: the other in which he accepts a certain sum for her release from her parents or lover, and then breaks the stick either over the money or her head. The wife cannot then be reclaimed, and is free to marry again, and her children will be regarded as legitimate.(1)

Inheritance.

All legitimate sons succeed equally, but bastards (*hallar*) have no right of inheritance. Adoption is recognised, and there are no formalities, nor apparently any restrictions, but the presence of a few respectable men as witnesses is required.

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(1) *Mán* is also used in a third sense. If a man takes a second wife, he usually pays the first wife Rs. 6 as *mán,* to conciliate her, and gives her another rupee to permit the second to visit her husband's room. The first wife generally retains the keys of the house if she has children and is regarded as the head wife. The wives are not given separate houses as is usual in Kulu.

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Death observances are also simple. Lepers and children under a year old are buried, lying on the back and with their hands folded on the breast and the head to the north. All others are burnt and their ashes thrown into the Chandra Bhága.

The pyre (*chi*) may be made of any kind of wood, and upon it the body is laid on its left side with the head to the north and face to the east. The shroud, *masru*, is torn into two pieces from the middle, one piece being placed under and the other over the corpse, and *ghí* is sprinkled on the wood. The pyre is lighted from each point of the compass by torches, applied first by the son, nephew or sister's son.

For three or five days after a death only one meal a day (called *upás*) is eaten by the family of the deceased, then a feast is given to the friends. The date on which the death occurred is observed monthly as a fast, only one meal, also called *upás*, being eaten. At the end of a year the house is cleansed, a feast is given and the mourning comes to an end. No *shrádh* is performed, but a small stone slab called *pitr* with a rough effigy of the deceased cut on it, is set up on the ninth day or later, near a spring or stream. Sometimes a small square hut is erected at a spring and in it is placed an upright piece of wood *pitr* with the figure of the deceased cut on it, and below this is a spout through which the water flows. This is accompanied by the recitation of *mantras*, and libations of water offered to the *manes* of the deceased and is followed by a feast. Those who can afford it erect a long stone slab, called *dhaj*, in some place near the village. On the appointed day all the people of the neighbourhood assemble: a sheep is sacrificed over the stone and it is set up in the ground, under the direction of a Brahman, who repeats certain *mantras*. A feast, called *biyau* or *dlau*, is then given, often costing a large sum of money. This is usually done a year or more after the death.

Impurity after a funeral or the birth of a son lasts 12 days, and after that of a girl 9 days. During menstruation a woman is unclean for three days. After child birth or menstruation a woman and the members of her family are purified in the orthodox Hindu manner. On the thirteenth day after a funeral a feast is given to relatives and neighbours, and the family purified as after a birth.

Land tenure.

The only form of tenancy is called *ádhighári*, where half the crop is paid as rent.

Festivals.

The following are the chief festivals observed in Pángi:—

1 Bishu or Bisoa on 1st Baisakh when *sanj* (small wheaten cakes cooked in *ghi*), incense, vermilion, flowers, rice, *ghi* and *gur* are offered to Devi, and at night relatives and friends are feasted, and *luori* (a kind of spirituous liquor made from *ailo*, barley) is freely indulged in.

2 The Uttrain on 1st Magh in honor of their ancestors. Every one who happens to come to the house must be fed, and feasting is common.

3 Shirwát or Shirwách. This is the same as Shivratri and is held in Phagan, as a fast, food being eaten in the evening. Fried suet, milk, ghi and buttermilk (*chāh*) are offered to Shiva and then eaten, to break the fast.

4 The Khaul *mela* is held on the *puranmási* or full moon of Magh. A large lighted torch is carried by the

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head of each hamlot and waved before the nearest idol. At night a feast is held and people make small torches called *ghaink* and swing them round their heads in play, and then throw them at the walnut trees, in the belief that if the torch is caught in the branches the thrower will have a son. At all the *melas* except Shirwách drunkenness is common.

The Sil *mela* is observed on the new moon of Mágh or Phágan after the Shivrátri as a day of rejoicing to emark the advent of spring. The night before they make in every house a *totu* of *sattu* with *ghi*, with a flower on the top. Rising before dawn they worship the family god and other objects in the house, touching them all with the *sattu*. The younger members of the family do obeisance to the elders. At daybreak they go to the houses of their friends with a bit of *sattu* and *chapatis*, and eat and drink with them, repeating the salutation *bhala dháda* (may you be well). Later they visit their friends in more distant villages.

The Pangwáls specially affect Devi, Nag and Shiva worship. The principal Devi temple is at Mindhal, called Mindhal Básan Devi, and is a place of pilgrimage. Other shrines are those of Malásan, Sítla Devi and Det Nag, and such shrines are numerous in the valley. Shiva is worshipped on any day of the week, but specially on Sunday: Devi and Nag on Sunday, Tuesday and Saturday: Siddhs on Friday. Sacrifices consist of a sheep or goat; the animal's head being the perquisite of the slayer, and the rest is divided between the priest and the worshippers. These temples are specially visited on the *punya* or full moon of Bhadon and Assuj and also in Jeth.

The Lahulis.

The Láhulis are the inhabitants of Chamba-Láhul and include Bráhmans, Rájputs, Thákurs and Ráthis, with the following low castes:—Hális and Lohárs. There are also Bhots, but the other castes have no communion with them.

Marriage customs.

These castes are all endogamous. The only Rajput families are those of the Ránás of Tiloknáth and Margráon. The former intermarries with the Ráná families in the Ravi valley and Bhattiyát: the latter with Thákurs and Ráthis.

Marriage is prohibited within three degrees of relationship both on the father's and mother's side.

The marriage customs of the Lahulis are similar to those of Pángi. The father of the boy goes to the girl's house accompanied by a friend, and if an alliance is arranged he returns and pays Re. 1 to the father of the girl—called *tang-randi*.

There are two forms of marriage, the superior form being called *byáh*. They do not consult a Brahman for a lucky day, but Sunday and Monday are regarded as good days.

On the appointed day the bridegroom goes with his friends to the bride's house. The pair are seated on a carpet alongside each other, the

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bride being on the left, and a *totu* (cone) of *sattu* and *ghi* is prepared and a small portion given them by the bride's maternal uncle, after which it is divided up among the guests. This observance is called *marpi*. A feast is then given to all present, and in the morning presents in money, jewelry, utensils, &c., are given to the bride, called *suáj*. The bridegroom also pays one rupee each to the father and mother of the bride. The marriage procession then departs to the bridegroom's home, and at the door the *wárna* ceremony is performed as in Pángi, the sheep being then given to the Hális. A *totu* is prepared and divided in the same manner as at the bride's house, and a feast is given. The girl's parents do not accompany the procession, only a brother and other male relatives of the bride to whom nothing is paid on their departure. The custom of taking home the bride after betrothal without a marriage ceremony is also common in Láhul. The *phirauni* ceremony is the same as in Pángi.

Polyandry.

A modified form of polyandry is prevalent in Chamba-Láhul. At the time of the marriage the younger brother of the bridegroom presents one rupee to the bride's mother which establishes his right as a second husband. More than two brothers are not admissible.

Widow remarriage.

Widow remarriage is called *topi láni* and is practically the same as in Pángi.

Divorce.

Divorce is recognised and usually two or three respectable persons are present on the occasion. The husband and wife hold a piece of thread and break it by pulling in opposite directions. If both are agreeable to the divorce no money payment is made, otherwise the payment is made by the party desiring the divorce and is called *mán*.

Death Observance.

The death observances in Láhul are much the same as in Pángi: children under one year and lepers being buried and all others burnt, and the ashes thrown into the Chandra Bhága. The funeral ceremony is practically the same as in Pángi, and after it, eight days of mourning are observed, during which only one meal a day is eaten. This meal is called *upás*. Those who can afford it raise monolith slabs (*dhaji*) to the dead, but no *pitr* or wooden figure is set up as in Pángi.

Among the Láhulis eight days are observed as the period of impurity for all purposes.

Land tenure.

The only tenure in Láhul is called *ghái* or *ghári*, *i.e.*, an equal division of the crop between landlord and tenant. Inheritance is the same as in Pángi.

Religion.

The Aryan and Mongolian races meet and intermingle in Láhul and the Láhulis exhibit the characteristics of both races, though the Aryan element predominates. Their religion is an impure Buddhism grafted on the ancient and aboriginal Nág and Devi cult, which is similar to that of Pángi and is found as far up the valley as the junction of the Chandra and Bhága rivers in British Láhul. It is interesting to note, as shown by recent research, that the whole of this tract was Chamba territory from

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the tenth or eleventh century to about A. D. 1660—70, when a part of it passed under the rule of Kulu. *Chortens*, prayer-wheels, *máni*, walls, and other symbols of Buddhism are common. The only Buddhist temple is at Triloknáth, and the chief Devi shrine is that of Markula Devi at Udaipur.

Festivals.

There are five principal *melas*, three of which are held only at Triloknáth. The Chár or Kun festival takes place at Triloknáth, on the *amawás*, or new moon of Phágan and is meant to represent the departure of winter and the approach of spring. In this festival three masks are used representing a man, a woman and a demon, called in the local dialect *gámí*, *mezmí* and *kulinza*. The *kulinza* mask-bearer represents winter, personified as an evil demon, and is chased by the villagers and pelted with snow balls till he retires from the village and drops his mask, after which he joins in a dance with the *gámí* and *mezmí* mask-bearers. This *mela* is the same as the Sil *mela* in Pángi and has similar observances.

The Pori festival is in honour of the local Bodhi Sattva called Avalokiteshvara, and takes place on the last day of Sáwan at Triloknáth. The Raná of Triloknáth takes the lead at this *mela*, which is attended with ancient rites and sacrifices of an aboriginal type and drinking and dancing are common.

The Brishu and Khaul *melas* are observed throughout Láhul, in the same way as in Pángi.

The Or *mela* is held on the full moon of Phágan in Triloknáth and Margraon and like all the other *melas* is accompanied by drinking and dancing. The usual salutation in Láhul is *Ruár*, as in Pángi, and the reply given to the low castes is *Rám, Rám*.

The Bhots in Pángi and Láhul intermarry among themselves and have their own marriage and social customs, analogous to those of Pángi, and Láhul respectively.

The Bhattiyáls.

Bhattiyáls is a generic name for the people of Bhattiyát *wizárat*, including Bráhmans, Rájputs, Thákurs, Ráthis, with Khatris, Mahájans, Kumhárs, Jinwars, Nais, Tarkháns, Girths, &c., and the following low castes :—Bádhís, Kolis, Sippis, Hális, Chamárs, Dumnas, Batwáls, Lohárs, Dhaugrís, Ribáras, &c.

Caste restrictions are in full force, and social and marriage customs are much the same as in Kangra, and are in accordance with orthodox Hindu practice.

Some of the Bráhmans and Rájputs, especially among the Mians, still adhere to the old prejudice against following the plough, but it is yielding to the force of circumstances.

Marriage customs.

All the castes are endogamous, but the Rájputs often take wives from the Thákurs, and the Thákurs from the Ráthis, refusing, however, to give their own daughters in return.

Bhattiyáls.

There are two forms of marriage of which the superior—the only form among the higher castes—is called *byáh*. The inferior form, called *jhanjarára*, is for widow remarriage only, and is not found among the Bráhman, Rájput, Khatri and Mahájan castes which do not permit such marriages.

Death observances and social and religious customs generally, including festivals, are much the same as in Kangra.

The Sadr Wizárat.

There is no generic name for the people of the Sadr *wizárat*, who include representatives of almost all the castes in the State. The marriage and other social and religious customs are not uniform; in the southern portion of the *wizárat* they assimilate to those of Brahmaur, and in the northern to those of the western portion of Churáh. In the central portion they are affected by proximity to the capital where caste rules are strictly in force. The *byáh* or full marriage rite is every where customary.

The following remarks relate to certain castes found throughout the State: —

Minor high castes.

The Minor High Castes number 7,541 and are chiefly Khatrís, Jats, Mahájans, Kumhárs, Tarkháns and Jinwars with 1,911 Hindu Fakírs. The first three castes differ little from the same castes on the plains. The Khatrís and Mahájans are chiefly shop-keepers; while the Jats and Kumhárs are engaged in farming, but the latter also make pottery. A small number of the Kumhárs are Muhammadans, and some of the Tarkháns are Muhammadans or Sikhs.

Menial castes.

The Menial Castes in the State are numerically important for they include more than one-fourth of the entire population. Their names are for the most part occupational and indicate the low social position which these castes have long occupied. Some of them such as Hális and Lohárs are found in all the *wizarats* while the Chamárs, Dumnas, Barwals, Kolis, Sippis, Bádhis and Batwáls live chiefly in the Sadr, Churáh and Bhattiyát *wizarats*. The Riháras are native to Brahmaur and the Seráras to the outer hills. Other castes are the Bensis, Dhaugris, Dreins, Meghs, etc.

Most of these castes are indigenous to the hills and probably of aboriginal origin. General Cunningham was of opinion that the Western Hills were originally peopled by a Kolarian group from the same race as the Kols of Central India. The Kolis, Dumnas, and Meghs are the only castes having names of an ethnological character; but many of the other castes though now distinguished by purely occupational names may have sprung from the same source as the Kolis. We may safely conclude that the oldest strata among these castes have been settled in the hills from the very earliest times. That they all have in later times received accessions from the high castes, by intermarriage and other connections, hardly admits of any doubt. Their traditions all point to this and indeed such defections are still of frequent occurrence.

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Population.
Menial castes.

These castes are all endogamous and conform generally to the marriage and other social and religious customs of the high castes in the different localities in which they happen to reside. A Bráhman is seldom present at their marriage ceremony which is of a simple character. Betrothal is arranged among them by the payment of a sum of money to the parents of the bride.

Of these castes all but the Chuhras burn their dead.

Bádhis.

The Bádhis (*badhna* to cut) claim a high social rank and Bráhmans of the third class are said to attend their marriage rite. They are chiefly carpenters.

Jogis.

The Jogis too are ambitious of being considered a superior caste. They are chiefly gardeners and farmers and are distinct from the professional ascetics of the same name, though like them many of them have the pierced ear.

Mochis and Sois.

The Hindu Mochis and Sois[1] also claim superior rank and Mandhayálu Bráhmans act as their *purohits*. The Sois do sewing and make leaf cups.

Hálís.

The Hálís (*hal* a plough) are the most important of the menial castes, numbering more than one half of the entire community. As a caste name the name is found chiefly in Chamba, but the people are probably identical with the Meghs of Jammu and the Dákis of Mandi and Kulu. Many of the smaller castes such as Bensis[2] (players), Dhaugris[3] (iron-smelters), Dreins[4] (ferrymen), Lohárs (blacksmiths), Reháras[5], &c., are probably offshoots from the Hálí caste. The Hális are chiefly engaged in farm work and as servants to land-holders. They also hold land from the State, and often subrent it from others paying in cash or kind according to agreement. They also make *pattu* blankets, remove dead animals and discharge many other menial duties.

Chamárs.

The Chamárs (*chamrá* leather) hold land in addition to their hereditary occupation of tanning and working in leather. In the capital most of them are Ramdási Sikhs. Their traditions are said to point to migration from the plains and their *gotras* and *als* lend some support to this.

Dumnas.

The Dumnas are most numerous in the outer hills where they are widely distributed, and are chiefly basket-makers and musicians.

Kolis and Sippis.

The Kolis and Sippis are regarded as one caste. They are weavers but also hold and cultivate land. The Kolis must be distinguished from the *kohlis* who look after the *kuhls* or irrigation channels and who may be of any caste.

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(1) *Sina*=to sew.
(2) *Báns*=a bamboo.
(3) *dhaunkna*=to blow.
(4) *Drein*=an inflated skin for swimming on.
(5) The Riháras make brass ornaments called *riharn* for Gaddi women; the caste name may be derived from the name of the ornaments or *vice versá*.

The Barwáls make mats and winnowing fans and also act as musicians. Their name may be derived from *baria*, the name of the grass used in their work. The Batwáls are generally regarded as being of Barwál caste but were formerly employed as chaukidars and peons and this led to their acquiring a slightly higher social status. Many of them are still policemen and peons in Chambá. Batwál means tax-collector. A Batwál in the *parganas* is an ordinary peon under the orders of the *pargana* officials and may be of any caste.

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Population.
Menial castes. Barwáls and Batwáls.

When the members of any of the menial castes subrent land they are called *jhumriálu, i.e.*, "family servants," but this term is applicable to men of any caste who subrent land from a tenant and not from the State direct.

Social condition.

When a man of low caste has brought himself under obligation to a landlord for service in payment of debt he is called *káma* and in former times this was practically a form of slavery. It still exists though not to a large extent and is contrary to the law.

Until recent times the members of these castes laboured under many vexatious restrictions, and indeed were little better than serfs. The men might not wear long hair or live in houses of more than one storey: the women were forbidden to put on gold ornaments, and a bride could not be carried in a *palkí*. At weddings the use of the *dafal* or drum and the *nakára* or round drum was disallowed. Some of these restrictions still exist, but the social condition of these castes has greatly improved in recent years. The use of the *palki*, *dafal* and *nakára* at weddings is still forbidden, but permission may be secured in perpetuity by one payment of Rs. 25 to the State.[1] In all other respects the low castes enjoy all the ordinary rights and privileges of State subjects.

The form of salutation in use among them is 'Luárki,' the same as among the Thákurs and Ráthís.

Salutation.

There are no Chuhras indigenous to the hills, and those in the State are all from the plains, and live in the capital.

Chuhras.

Muhammadans are classed under the names of Kashmírí, Juláhá, Mughal, Pathán, Fakír, Sheikh and Gujar, the mere mention of which shows whence they came. They number 6,436, and are found chiefly in or near the capital, and in the Churáh *wizárat*. The Kashmírís are most numerous, and occupy a special *mahalla* in the town named after them. The Patháns seem to have drifted into the State in search of work, and then settled down as culti-

Muhammadans.

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(1) The use of the narsingh or trumpet is allowed only to the high castes.

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vators. The Julábás live chiefly in the suburb of Julákhri near the town and have probably been long settled in the State.

Muhammadans.

The Gujars are said to be a new importation within the last forty or fifty years and are found with their herds of buffaloes and cows on the slopes of many of the mountain ranges in the Rávi Valley. They migrate, as a rule, in spring and autumn between the outer hills and the high ranges, but do not cross the Pángí Range. Each family has its own *dhár* or grazing ground in the mountains to which it always returns. Some have permanently settled in the hills. The Gujars are a fine handsome people with peculiar and characteristic features and dress which make them conspicuous. The men are generally tall and erect, with muscular and well-knit frames. The women are of more slender build, but are active and hard-working. The Gujars make their living by the sale of milk, *ghi* and other produce. If a market exists near their encampment these are taken in every morning for sale. When they live in the interior of the mountains the milk is made into *ghi*, and sold to traders who visit them at stated times, by pre-arrangement, to take it over from them. Grazing dues at certain rates are paid by them to the State.

Leading families.

The principal family in the State is, of course, that of the Rájá, of which a full account is to be found in the History of Chambá in the preceding pages. The succession is from father to son. But more than once in recent years, brother has succeeded brother owing to the lack of direct heirs. For instance, the Rájá now on the *gaddi*, Bhuri Singh, is the younger brother of Sham Singh, who ruled the State till 1904. Bhuri Singh has two sons, the eldest of whom, Rám Singh, is the heir-apparent. He is about eighteen years of age, and along with his brother, Kesarí Singh, is being educated at the Chiefs' College, Lahore, under the care of an English tutor, who is also giving them a splendid education in field sports of all kinds. The present Rájá is an excellent English scholar. Almost the whole of this Gazetteer has been carefully revised and checked by him; and a great deal of it is actually from his own hand.

Principal families.

A list of the principal Jágírdárs will be found in Chapter III. Perhaps the most interesting family, next to that of the ruling house, is the Thákur family, whose head now rules the *jágír* of Láhul. The fact that the heir, Partáp Chand, and his brother Dhulip Chand, were sent to Chamba for six months of every year to be educated, shows that the general desire for advancement in civilisation has penetrated to that distant corner of the Himálaya. An account of this family will be found under *Ránás*. The following is a list of the remaining principal families, with a description of the title under which they hold their lands and the *wizárats* in which the lands are situated. The names in the list are in alphabetical order.

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Principal families.

List of the principal families in Chambá.

No.	Name.	Description.	Wizárat.
1	Mián Anirudh Singh, Bijlwán ...	Jágírdár	Sadar.
2	Mián Budhi Singh, Chaubária ...	Do.	Do.
3	Jyotshí Chandar Mani, Rájá-jyotshí...	Do.	Do.
4	Mián Gaja Singh, Jasrotia	Do.	Do.
5	Mián Gobind Singh, Jindrotia ..	Do.	Do.
6	Mián Jodh Singh, Behandrál ...	Do.	Churáh.
7	Mián Kartár Singh, Chambiál ...	Do.	
8	Mián Kharak Singh, Bhupatia ...	Do.	Do.
9	Pandit Mohan Lál, Rájá-guru ...	Do.	Do.
10	Mián Moti Singh, Bijlwán	Do.	Do.
11	Mián Partáp Singh, Chambiál ...	Do.	Bhattiyát.
12	Khaláwa Rám Dás, Baratru	Do	Sadar.
13	Dr. Chatar Bhuj, Rájá-vaid	Sásandár	Bhattiyát.
14	Purohit Mansa Rám, Rájá-purohit ...	Do.	Sadar.
15	Mehta Triloknáth, Bagalwán... ...	Do.	Do.
16	Lala Gurditta Mal, Sethi	Muafidár	Bhattiyát.
17	Mián Jíwan Singh, Kotlia	Do.	Sadar.
18	Mián Dayála, Kudiál	Málguzár	Bhattiyát.
19	Mián Dás, Jathrunia	Do.	Do.
20	Mián Hoshyár Singh, Jindrotia ...	Do.	Do.
21	Lala Jai Dayál, Baratru	Do.	Do.
22	Lala Jalya Rám, Máhir	Do.	Do.
23	Mián Jant, Narial	Do.	Do.
24	Mián Moti Singh, Katoch	Do.	Do.
25	Bakhshi Prabh Dayál, Nijjar... ...	Do.	Do.
26	Sirdar Gopál Dás, Ghamán	...	
27	Lala Rám Dás, Lahriál	Do.	Do.
28	Mián Sohan Singh, Chenária... ...	......	
29	Mián Sáhib Singh, Ranpatia	Do.	Sadar.
30	Mián Tárá, Parwáiwála	Do	Bhattiyát.

The Bijlwán family.

Mián Anirudh Singh, Bijlwán, is from an ancestor named Jit Singh, second son of Rájá Ganesh Varma (A. D. 1512—59). His sons were Bijl Singh, Ranpat Singh, Jaghat Singh, and Bhupat Singh, from whom respectively are descended the Bijlwán, Ranpatia, Jaghatia and Bhupatia branches of the ruling family. Bijl Singh had two sons, Pahár Singh, the ancestor of Mián Anirudh Singh, and Malágar, the ancestor of the late Mián Moti Singh, Bijlwán. As the latter died without male issue and the succession to his *jágír* is still unsettled his name is retained on the list of families, pending the decision.

The Chaubária family.

Mián Budhi Singh, Bágáwala, is the head of the Chaubária family, of which the parent stem is now extinct. He is descended from Shakat Singh, a younger son of Rájá Prithvi Singh (A. D. 1641—64). The *al* or family name is from the Chaubára *mahalla* in the capital, and the Bágáwala branch is so named from the original residence having been in a garden near the palace.

The Rájá-jyotshí family. (1)

Jyotshí Chandar Mani, Rájá-jyotshí, is descended from an ancestor named Prabákar, who was appointed to the office of *Rájá-jyotshí*, or astrologer to the Court, probably by Rájá Ganesh Varma (A. D. 1512—59). This office has remained in the family ever since.

(1) The duties of the Rájá-jyotshí are as follows:—He prepares a yearly astrological almanac; calculates eclipses; makes an annual list of ceremonial observances for the Rájá; records the birth and prepares the horoscope of a prince; gives dates for bringing him out to see the sun and moon, cutting the first hair; and investing him with the *janeo*: also for marriages

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The Jasrotia family.

Mián Gaja Singh, Jasrotia, is descended from Rájá Sukh Deo of Jasrota. His ancestor, Basant Singh, was expelled in a family quarrel and came to Chamba in the reign of Rájá Ajít Singh (A. D. 1794—1808), and received the *jágír* in Mahla still held by the family.

The Jindrotia family.

Mián Gobind Singh, Jindrotia, is a scion of the Balauria royal clan, the former rulers of Basohli: and his family name is derived from the village of Jindrot in Basohli. Surat Singh, his great-great-grandfather, came to Chamba in the reign of Rájá Ráj Singh (A.D. 1764—94) and fell in battle with that Rájá at Nerti. Autár Singh, his grandfather, was Wazir of Chamba from 1873 to 1878.

Mián Hoshyár Singh, Jindrotia, is a son of Mián Bír Bhadar, younger brother of Wazir Autár Singh.

The Behandrál family.

Mián Jodh Singh, Behandrál, is a scion of the former ruling family of Behandrálta or Rámnagar, in Jammu—the oldest existing branch of the Chamba ruling family. Some six or seven generations ago his ancestor, a grandson of Rájá Inder Deo, came to Chamba and received a *jágír* at Bagai which is still in the possession of the family.

Mián Kartár Singh, Chambiál.

Mián Kartár Singh, Chambiál, is a great-grandson of Zoráwar Singh, younger brother of Rájá Charat Singh (A. D. 1808—44). He receives a cash payment in lieu of a *jágír*.

The Bhupatia family.

Mián Kharak Singh, Bhupatia, is descended from Bhupat Singh, grandson of Rájá Ganesh Varma, (*vide* Bijlwán family).

The Rájá-guru family. (1)

Pandit Mohan Lál, Rájá-guru, traces his descent from an ancestor named Suranand, who came from Benares and was made *Rájá-guru*, or spiritual preceptor to the Court, by Rájá Ganesh Varma. This office is hereditary in the family. Pandit Mohan Lál holds the office of Civil Judge and his brother Pandit Narsingh Dayál acts as Rájá-guru.

Mián Partáp Singh, Chambiál.

Mián Partáp Singh, Chambiál, is half-brother to the present Rájá, and was born after his father's abdication.

The Baratru family.

Khaláwa Rám Dás, Baratru, is descended from an ancestor named Jatár who came to Chamba from Baratar in Nurpur. His grandsons were Jagat Rám and Meru. The former was the head of the family in the time of Rájá Ummed Singh (A. D. 1748—64), and was with the Rájá during his imprisonment in Lahore (see p. 97). After returning to Chambá Jagat Rám was appointed *Khaláwa*, or lord chamberlain, on the birth of Ráj Singh, and this office has ever since been hereditary in the family. Vijaya Rám, grandson of Jagat Rám, was Khaláwa to Rájá Ajít Singh, and his sons were Magna and Bhága. Magna retained office till 1867 and was succeeded by Khaláwa Rám Dás, whose son, Captain Sri Kanth, is in command of the State troops. His second son, Karm Singh, is a Judge. Rám Dás is also Wazir or Manager of the Lakshmi Naráyan temple and its revenues.

(1) The duties of the Rájá guru are as follows:—He has charge of the royal *bansauli* or genealogical roll: directs the Rájá-purohit in the religious rites at births, marriages and deaths: acts as first teacher to a young prince, and officiates in the religious ceremony at the installation of a Rájá.

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The Baratru family.

Several members of this family have rendered distinguished service to the State in the past. In the reign of Rájá Ráj Singh, when Chambá was invaded by Basohli (see p. 99), Zoráwar, son of Meru, above mentioned, was Wazir of the State, and commanded the army which, with the help of the Sikhs, drove out the invaders. On his death the office of Wazir was conferred on his younger brother Nathu, who retained it for more than 40 years. He commanded the contingent sent in 1806 to help the Ghurkhas against Sansár Chand of Kangra (*vide* p. 103). He is said to have enjoyed the special favour of Mahárájá Ranjit Singh, owing to his fidelity during the first invasion of Kashmir in 1814. On the defeat of the Sikhs the Mahárájá was for a time in some danger of being captured, and was enabled to escape by having Nathu's *palkí* placed at his disposal. This service he never forgot, and the influence which Nathu thus gained was on several occasions made use of to the advantage of the State. Indeed, there can be little doubt that but for Nathu's influence Chamba would have shared the fate of most of the other hill principalities. It was Nathu, too, who conquered Bhadrawáh and obtained from Ranjit Singh the *sanad* which afterwards was the means of preserving the State from annexation to Jammu.

On his death in 1838 Nathu was succeeded by Bhága, younger brother of Magna who was then Khaláwa. In 1846, Bhága by his prompt and patriotic action saved the State from becoming subject to Jammu. On his retirement in 1854 Bhága was followed in the office of Wazir by Billu, grandson of Toka, who was younger brother to Vijaya Rám, and he retained office till 1860. His son is Lálá Jai Dayál, Baratru, Judge of the Small Cause Court.

The Rájá-vaid family.

Dr. Chatar Bhuj, Rájá-vaid, is the head of a Vaid Brahman family long resident in Chambá. In the reign of Rájá Ráj Singh the ancestor of the family named Premji emigrated to Jammu, where he acquired a knowledge of the Yunáni system of medicine, and was afterwards recalled to Chambá and appointed *Rájá-vaid*, or physician to the Court. The letters of recall and appointment are still in the possession of the family. From that time the office became hereditary and Dr. Chatar Bhuj, who was educated at the Lahore Medical School, has acted as Court-physician since 1884.

The Rájá-purohit family.(1)

Purohit Mansa Rám, Rájá-purohit, is descended from an ancestor named Tribho who was *Rájá-purohit*, or family priest to the Court, in the time of Rájá Ganesh Varma (A. D. 1512—59), an office held by members of the family ever since.

The Bagalwán family.

Mehta Triloknáth, Bagalwán, being a minor is a ward of the State. The family name is from Bagala, a village in Ujain from whence Janárdan, the ancestor of the family, came. His son Chunu received a *sásan* grant from Rájá Udai Singh (A. D. 1690—1720).

(1) The Rájá-purohit is a family priest under the Rájá [illegible]

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The Sethi family.

Lálá Gurditta Mal, Sethi, is the head of a family which came from Sialkot three generations ago. He holds the office of Post-master-General.

The Kotlia family.

Mián Jíwan Singh, Kotlia, is the head of a branch of the Jasrota family, and his ancestor, Khushál Singh, came to Chambá in the reign of Rájá Ummed Singh (A. D. 1748—64). The family name is from Kotli, a place in Jasrota, which was the original *jágír* of the family.

The Parwáiwála family.

Mián Tárá, Parwáiwála, is descended from Rájá Dalel Singh, (A. D. 1735—48), and the *al* is from the village of Parwái in Chuárí *pargana*, which is the family residence. No *jágír* is now held by this branch.

The Kudiál and Jathrunia families.

Mián Dayála, Kudiál, claims descent from Jai Singh, second son of Rájá Prithvi Singh. The *al* is from Kud, a village in Hubár *pargana*, but the family now resides at Gáhrá in Chuárí *pargana*. The Jathrunia family is of the same origin as the Kudiál and the *al* is from Jathrun in the Chuárí *pargana*.

The Nariál family.

Mián Jant, Nariál, is the head of this branch of the ruling family of which the descent is also from Jai Singh. The *al* is from the village of Nál in Chuárí *pargana*.

The Máhir family.

Lálá Jalya Rám, Máhir, is the grandson of Sheru, the first member of this family to come into prominence, who was Vakíl or Agent of the State in Dalhousie. The *al* is a caste name.

The Katoch family.

Mián Moti Singh, Katoch, the Kotwál or Chief Constable of the State, is descended from the youngest brother of Rájá Bhím Chand of Kangra (A. D. 1687). His father, Mián Hoshyár Singh, was Kotwál from 1883 to 1903, and his grandfather, Mián Gainda Singh, who was the first of the family to come to Chambá, was Wazir from 1878 to 1884.

The Nijjar family.

Bakhshi Prabh Dayál, Nijjar, is the Chief Revenue Officer. He came from Rihlu in Kangra.

The Ghamán family.

Sirdár Gopál Dás, Ghamán, is Superintendent of Works. The family came from Ghamán in Gurdaspur.

The Lahriál family.

Lálá Rám Dás, Lahriál, is the head of the Lahriál family. The *al* is from Láhra, a village in Bhatti-Tikri *pargana*, the site of the family lands. The ancestor of the family came from Ujain. In the reign of Rájá Ummed Singh (A. D. 1748—64) the head of the family was appointed Kotwál and the office remained in the family for five generations. Sibbú, father of Rám Das, held office for 50 years, dying in 1879. He was succeeded by his brother, Phenchu, but on the latter's death in 1883 the office passed away from the family.

The Chenária and Falgutia families.

Mián Sohan Singh, Chenária, traces his descent from Bishambar, a younger son of Rájá Bhala Bhadra, who was

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of Nurpur. The *al* or family name is derived from a *chenár* tree that stood near the original home, which was cleared away to make room for the Residency. The family does not now own any *jágír*, having lost it in the reign of Rájá Sri Singh. The Falgutia branch is an offshoot of the *Chenária*, and the name is from Falgut, a village in Rájnagar *pargana*.

The Ranpatia family.

Mián Sáhib Singh, Ranpatia, of Gun in the Lil *pargana*, is descended from Rájá Ganesh Varma. (*Vide* Bijlwán family). This family does not now own any *jágír*, having lost it during the reign of Rájá Sri Singh.

The Jaghatia family.

The Jaghatia branch of the ruling family (*vide* Bijlwán family), though still in existence, is not now resident in the State.

The following may also be mentioned as representing leading families in the State:—

Lehna Singh, Guleria, Mothila.	Mián Jaswant Singh, Bhadwál, Chun.
Thakur Dás, Mothliál, Raipur.	Mián Kadára, Bhadwál, Chuárí.
Nikka, Jariál, Tundi.	Mián Autár Singh, Kashtwária, Himgari.
Sínghú, Sihuntia, Sihúntá.	Mián Mohr Singh, Jasrotia, Panjila.

In accordance with ancient custom all the Jágírdárs are under obligation for personal service in the Rájá's bodyguard; but in recent years the privilege has been granted of commuting this service into a money payment, called *ghoriána*, at the pleasure of the jágírdár.

Ránás.

Among the most interesting families in the State are the descendants of the Ránás (1) and Thákurs, who ruled the country before the advent of the Rájás (*vide* pages 60—63). Much valuable information has recently come to light regarding these ancient rulers of the hills, chiefly through the researches of Dr. Vogel of the Archæological Department. In the slab inscriptions and copper-plates they are usually indicated by the name *rájánaka*, and referring to the origin of this word Dr. Vogel says :—

Origin of titles.

" This word is not found in the classical literature of India, and seems, therefore, to be a sanskritized rather than a true Sanskrit word. Dr. Grierson has suggested a connection between this word and the Prakrit title *rájana* (*i. e.*, rájanna = skr. *rájanya*) which occurs on coins. To me it seems more probable that the word *ráná* is derived directly from *rájan*. Perhaps it is the oblique case of this word transferred to the nominative. In any case there can be little doubt that the word corresponds with the modern *ráná*, used either as the title of a petty chief or as a caste-name. In the former meaning it is synonymous with Sanskrit *sámanta* and *thákura*. In one of our inscriptions (No. 32) we find the terms *rájánaka* and *sámanta* applied to the same person. The word *thákura* occurs in the form *thákura* in the Markula image inscription (No. 48). It is not found elsewhere in the Chamba epigraphs, but in the Rájá-tarangíní it is used in exactly the same sense as *rájánaka*, to denote a feudal chieftain. I may add that nowadays the titles *ráná* and *thákur* are employed promiscuously."

Rule of Ránás and Thákurs.

It is probable, however, that in former times, as at the present day, the two names implied a difference of caste, the

(1) The barony of a Ráná was called *ranhu*, and of a Thákur, *thákuri*; and the period during which the Ránás and Thákurs ruled is spoken of as *ranhuí* and *thákurí* or *thakuraín*.

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Rule of Ránás and Thákurs.

ránás being of the warrior caste and the *thákurs* of the Thákur or Ráthi caste. The Ránás seem to have been most numerous in some parts of the hills and the Thákurs in others. In Chambá, Bhadrawáh, Pádar and Pángi, for example, almost all the old rulers seem to have been *ránás*. In the lower Chandrabhága Valley, on the other hand, the name *ráná* is little known, and the ancient rulers, who are several times referred to in the Rájatarangini, bore the title of *thákur*. In Kulu and Láhul also the title *thákur* was most common, though there were also *ránás* in both of these tracts. A good many Ráná families are still to be found in Kángra, where their ancestors seem to have held rule in former times. Mr. Barnes makes the following remarks regarding them:—"Another class of Rájputs who enjoy great distinction in the hills are the descendants of ancient petty chiefs or *ránás*, whose title and tenure is said to have preceded that of the Rájás themselves. These petty chiefs have long since been dispossessed and their holdings absorbed in the larger principalities, still the name of *ráná* is retained and their alliance is eagerly desired by the Mians."

Family life.

To the Ránás we are indebted for most of the beautifully carved cisterns and slab inscriptions so common in the State, a full account of which will be found in the *Antiquities of Chambá*, Vol. I, by J. Ph. Vogel, Ph. D., Superintendent, Archæological Survey of India. These inscriptions convey to us a favourable impression of the ancient chiefs. Referring to them Dr. Vogel says:—

"No doubt, like the knights of mediæval Europe, they regarded love and war as the great aims of life. But their love was often the devotion of the husband, and their warlike spirit was not rarely displayed in loyal service to their liege-lord. Of the conjugal devotion of these warlike barons we have ample proof in these quaint fountain slabs, which they set up for the sake of the future bliss of their deceased wives. And we find it expressed even more clearly in the solemn Sanskrit of those eulogies where, hidden under the weight of rhetorical ornament, we still feel the pulsations of true love. Would it be just to cast on the hero of the Saráhan eulogy, the reproach that his love for the beauteous Somaprabha was inspired merely by her fair form, the beauty of which is sung in such glowing measures, in that love-song carved in stone? Did he not prove its sincerity when, to establish a firm friendship between her and the mountain-born goddess (Párvati), he built a temple to the moon-crowned Shiva."

"In the half-obliterated lines of the Mul-kihár stone we still read of the tears shed by the chieftain of that place and his children when 'hostile fate separated her, his most beloved, seated on his lap, the delight of his eyes and praised by all mankind from her husband, even as the passing of the *parvan* separates the Moon-sickle from the hot-rayed Sun'."

"The no less sadly damaged eulogy of Devikothi speaks of yet another love that of a noble lady who, at her husband's death being ready to follow him on the pyre, was kept back by her two sons, and who 'henceforth, whilst by rigid vows of constant fasts she reduced her body to meagreness, brought up her sons and increased her charity, her compassion for the poor and her devotion to Krishna. And at every step conceiving the world of the living to be unstable, like the crescent reflected in a garland of waves,

restless and trembling with the fleeting breeze, she caused a cistern to be made for the sake of the bliss of her lord'."

"I know of no Indian inscriptions in which true human sentiment finds so eloquent an expression as in those two, alas, irreparably mutilated fountain slabs; nor would it be easy to point to another group of epigraphical records in which the feminine element is so prominent as in those of Chambá."

Mutual relations.

In their relations with one another the Ránás appear in a much less favourable light. By each of them his next neighbours seem to have been regarded as natural enemies, with whom the only possible relationship was one of mortal feud. When not opposing a common foe they were engaged in oppressing and despoiling one another, and in the memory of the hillmen they are associated only with dissension and strife. Numerous incidents of those stirring times have been handed down by local tradition, and are treasured in the folklore of the people. One of them is worth recording. In Loh-Tikri there resided two *ránás* at the neighbouring villages of Báhnota and Siya, who were at continual feud with each other. At length the less powerful, being weary of the harassing treatment to which he was subjected, entered into a compact with a third *ráná*, who promised to come to his help on hearing the alarm-horn. Soon afterwards the signal was given and the new ally hastened to the spot to find that the horn had been sounded only to test his fidelity. The result was that when next the alarm was heard, at a time of real need, it was disregarded, and the weaker *ráná* had to submit to any humiliation his powerful neighbour chose to inflict on him.

Their baronies.

There is hardly a locality in the State where the villagers cannot recall the place of residence of the local *ráná*, and they can often point out the very site on which his house or fort formerly stood. In some cases, as at Mulkihár and Devi Kothi, the ruins are still visible, and in others, as at Kothi-ranhu, Sutker and Deol, the ancient buildings are, or till recently, were in actual use. It also seems probable that as in Kulu,(1) some of the *parganas* of the State may have preserved their present boundaries since the time when each of them formed the domain of a *ráná*.

Duration of their rule.

The baronies owned by these petty chiefs were always of small extent and can have had in them few of the elements of stability and permanence. That in some parts of the hills they acknowledged the supremacy of some paramount power seems probable, but that in others, especially in the olden time, they were free and independent rulers is fully borne out by local tradition, and the negative evidence of some of the slab inscriptions. In the upper Ravi Valley they lost their independence at a very early period, for we have the record of a feudatory chief, named Ashádha of Gun, as early as the reign of Meru Varma (A.D. 680—700) whose *sámanta* or vassal he styles himself. In the lower Rávi Valley and Pángi they were probably independent down

(1) *Vide* page 62.

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to the tenth or eleventh century. The Thákurs of Láhul were in ancient times subject to Tibet or Ladákh, but in the tenth or eleventh century those of the main Chandrabhága Valley came under the control of Chamba. In Padár the Ránás ruled the country till the seventeenth century, but it is probable that, from the twelfth century, they were dependent on Chamba. The Thákurs of the lower Chandrabhága Valley retained their independence till a date later than the tenth century, when the Kashtwár State was founded: while the Ránás of Bhadrawáh seem to have been in power down to the sixteenth century, though possibly subject to Balaur.

The Ránás and Thákurs of Kulu are referred to in the earliest records of that State, which was founded not later than the third or fourth Christian century. Frequent references to them also occur in the later history down to the reign of Rája Bahádur Singh, A. D. 1559, by whom most of them were finally subjected.

Status under the Rájás.

The earliest known inscription in Chambá in which the title *rájánaka* occurs is on the base of a stone Devi image at Svaim in the Himgari *pargana*, and it records that the image was made by the order of Rájánaka Bhogata, son of Somata, born in the district of Kishkindha. It is not dated, but judging from the characters it must belong to the eighth or ninth century. Neither in this inscription nor in that of Saráhan of the tenth century, already referred to, is any mention made of an overlord, from which we may conclude that these *ránás* were independent rulers. On the other hand, the *ránás* of Churáh and Pángi, in the twelfth century, dated their inscriptions in the regnal year of the ruling Rájá. For several centuries after their subjection the Ránás continued to rank as feudal barons under the ruling chiefs, and the copper-plates of the tenth, eleventh and twelfth centuries clearly prove that they then held a prominent position in the State. They are mentioned immediately after the Rájá in the order of precedence, and at the head of all the State officials. In the reign of Rájá Soma Varma (A. D. 1060—80) two Ránás—Rihila and Kahila by name—filled, respectively, the important offices of Prime Minister and Lord Chancellor. On the fountain slabs the Ránás are rudely depicted as knights on horseback, armed with sword and shield, and as feudal barons each of them had his own retainers with whom he accompanied his lord-superior, the Rájá, on military expeditions. In this relationship we see a close analogy to the feudal system of mediæval Europe.

Titular Ránás.

The title 'Rájánaka' seems originally to have been held only by the ancient petty chiefs, but in later times the Rájás of Kashmir, Chamba, and probably other States, were in the habit of conferring it on some of their officers, as a personal distinction for special services. The title was probably given along with a *jágír* or grant of land.

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Several instances are found in the Rája-tarangini in which the title was so conferred, and Dr. Stein in referring to them says :— "The title Rájánaka, meaning literally 'almost a king', used to be given for services rendered to the King. The title has survived in the form Rázdán as a family name of very frequent occurrence among the Brahmans of Kashmír. As the designation of certain high officers (Muhammadans) the term Rájánaka is often used by Shrivara and in the fourth Chronicle. The title was also known in Trigarta or Kangra".(1) On a slab inscription lately found in Chamba a specific instance is given in which the title Rájánaka was conferred by Rája Lalita Varma (A. D. 1143—70) on a land-holder, named Nága-pála, who lived near Debri Kothi in Churáh. This use of the title was probably in vogue from the time of the Rajput conquest, and a tradition exists in the families of three of the Ránás in the upper Rávi Valley—Ulánsa, Gurola, and Suai—that their common ancestor came back from Kulu with Rájá Mushan Varma (A. D. 820—40), when he recovered his territory from the Kira invaders (*vide* page 72), and received his title along with a *jágír* for services rendered on that occasion and in the conquest of the Rávi Valley. It may be noted that during Mughal rule, and probably from a much earlier period, an analogous use prevailed of the title 'Rájá', which was often conferred as a personal distinction—and this use still exists under British rule. Of the Ránás in the Chambá State at the present time it is impossible to say how many are descended from titular *ránás* and how many from the early rulers of the hills, but many of them are unquestionably of ancient lineage. Few now hold *jágírs* or exercise any authority, most of them being common farmers, but it is probable that in almost every instance their holdings are a portion of the old family lands.

Downfall of the Ránás.

The references to the Ránás on the older plates and slab inscriptions show that up till the middle of the twelfth century they had lost nothing of their former prestige. Till then, indeed, it seems to have been the policy of the Rájas to retain their allegiance by giving them high positions at the Court and in the administration. After this a break occurs in the continuity of our records and when the narrative is resumed by the later plates, beginning with that of Rájá Vairási Varma (A. D. 1330), all references to the Ránás have ceased. There is reason to believe that from this period they began to decline in influence, and to lapse into the condition of obscurity in which we now find them. The question arises as to the causes which brought about their downfall, and the history of a similar class of feudal barons in Kashmir may perhaps suggest an answer. From the Rája-tarangini we learn that in the beginning of the twelfth century the Dámaras—who were the great land-holders in Kashmir, and held

(1) Rája-tarang (Stein) VI, 117. Vol. I, page 244, footnote.
Raj-tarang, Vol. II, pages 304—8.

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the same social and political position as the Ránás and Thákurs in Chambá—had acquired, during a long succession of weak reigns, so much power as to have become a menace to the ruling house. King Harsha (A. D. 1089-1101) therefore determined on their destruction, and many of them were accordingly massacred. This procedure, however, entirely failed of its object and only resulted in a successful revolt which cost Harsha his throne and his life. The succeeding reigns furnish a record of almost continuous strife between the central authorities and the Dámaras or between the various factions of the Dámaras themselves.

There is hardly a State in the hills which does not possess traditions of a similar conflict between the feudatory chiefs and their liege-lords—the Rájás; forcibly reminding us of the long struggle of the monarchs of mediæval Europe with their powerful barons.

Obscure traditions of a similar state of things exist in Chambá and it seems probable that there too the Ránás were a source of danger, and safety was assured by their complete subjection. That some of them were almost independent of the central authority may be conjectured from the wording of some of the slab inscriptions; and local tradition has handed down many interesting and significant incidents which confirm this conjecture. One of these is worth recording. Before the conquest of the lower Rávi Valley by Rájá Sahila Varma of Brahmapura, the country in proximity to the present capital was ruled by a Ráná who had his fort on the Bannu Hill overlooking the town, and separated from it by the Sál stream. From this Ráná or one of his successors tribute was demanded by the new rulers, and this demand was persistently refused. The Ráná in question may possibly be identical with a Ráná Rihila, whose name, as also that of his Ráni, Balha, has been handed down by tradition. On being summoned to the presence of the Rájá, the Ráná is said to have laid aside his insolent demeanour and meekly promised compliance with the royal demand; but on returning to the other side of the stream he became as obstinate as ever. After consultation the conclusion was come to, in explanation of this strange conduct, that it was due to the influence of the soil. To test this a quantity of earth was procured from Bannu Hill, and spread on the floor of the audience chamber, with a carpet over it, and the Ráná was again invited to an interview. On arrival he took his seat on the carpet as usual. But when in the course of conversation reference was made to the matter of tribute he sprang to his feet, drew his sword, and demanded to know who had a right to ask tribute of him. The result doubtless was his expulsion, or removal to another place where the soil did not exert this evil influence. A similar tradition is found in Kulu, and other parts of the hills, and is significant of the state of tension which seems to have existed between the various chiefs and their over-lords. That this tension resulted

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in open strife, and the complete subjection of the Ránás, seems only too probable, and to this we may attribute the fact that at the present time so many of them have nothing but their title to prove their ancient lineage and the former importance of their families.

Ránás, caste name.

The title *ráná* has now become a caste name and at the last census 94 males and 84 females were returned under this name The exact number of existing Ráná families in the State is not known, but they probably number not less than 20 or 30. As a rule they marry among themselves or with good Rájput families but most of those who have been reduced to the position of common agriculturists marry in their own caste or with Thákurs or Ráthis.

Principal Ránás.

The following list includes the principal Ráná families in Chambá :—

Name.	Description.	Place.	Pargana.
Ráná Lál Chand	Jágírdár ...	Triloknath ...	Láhul.
" Judhbír Singh	" ...	Ulánsá ...	Brahmaur.
" Sahib Singh	" ...	Gurola ...	"
" Suchet Singh	" ...	Suai	"
" Sangára	" ...	Sámra	Sámra.
" Amín Chand	" ...	Margraon ...	Láhul.
" Shiv Dayál	Málguzár ...	Gehra	Piur.
" Kaneya Singh	" ...	Agyári ...	Rájnagar.

Ráná of Triloknath.

The most important Ráná family in the State is that of Triloknath in Chambá-Láhul, which has held a portion of the Chandrábhága Valley from time immemorial. The family tradition is that their ancestor came from Jammu, and settled in Tundáh, afterwards crossing the Pángí Range to Triloknath before the idol of that name was set up. The Ráná is a *jágírdár*, and his son is addressed as "Tíká."

One of his ancestors was called Hamír Bardhaim, and his deeds are sung in the local dialect. He is reported to have defeated a Kulu Raja who tried to carry off the idol of Triloknath and was subsequently invited to a feast and murdered after having laid aside his armour. Though professedly a Hindu the Ráná acts as manager of the Triloknath shrine and appoints the *láma* in attendance. At the annual *mela* connected with the shrine, on the last day of Sáwan, he takes the leading part in the proceedings. His *jágír* includes the villages of Tunde, Kisori, Hinsa, Shokoli, Salgraon and part of Shor and Purthi in Pángí, also the whole of the Miyár Nálá.

Ránás of Ulánsa Gurola and Suai.

The Ránás next in importance reside at Ulánsa, Gurola and Suai, in Brahmaur, on the left bank of the Rávi, near its junction with the Budhal. According to tradition these three baronies were originally one fief, granted by Rájá Mushan Varma to the Ráná of

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Ulánsá—the common ancestor of the three families. The areas of their *ranhus* are as follows:—Ulánsa, 376 acres; Gurola, 274 acres; Suai, 235 acres. The present Ráná of Gurola is an old man of 70 and has no heir to succeed him. Till recently these Ránás were under obligation to render military service, and the ancestor of the Ulánsa Ráná is said to have fallen at Nerti with Ráj Singh. This obligation was commuted into a money payment by Rájá Shám Singh, of Rs. 100 annually in the case of Ulánsa, and Rs. 70 for Suai. The Ráná of Gurola is exempt from payment.

Ráná of Sámra.

There is also a Ráná at Sámra in the Rávi valley, whose ancestor is said to have come from Kaniyára in Riblu. He too is a *jagírdár*. His ancestors were hereditary keepers of the Prithvijor fort, having been appointed probably by Rája Prithvi Singh.

Ráná of Margráon.

Another Ráná holds a small *jágír* at Margráon in Chambá-Láhul.

Agricultural Ránás.

The agricultural Ránás are found in the *parganas* of Kothiranhu, Piura, Rájnagar, Loh-Tikri, Dhund, Tisa, Baira, Sai, Himgari, Kilár and Sách. They all enjoy exemption from *begár* or forced labour, and most of them have the rank of *Akkar*. One of the most interesting figures among the Ráná farmers is the old Ráná of Sálhi in Pángí. Near his house is a huge fountain slab, containing a long inscription, erected by one of his ancestors, named Rájánaka Ludrapála, in the reign of Rája Lalita Varma (A. D. 1143-70). When, some years ago, the stone was thrown down by an avalanche the Ráná took care to re-erect it as the embodiment of the departed glory of his house.

Thákurs.

Very few of the descendants of the old Thákur chiefs are found in the State. One Thákur family lives at Godin near Alwás, and another at Kilár in Pángí, but both are now common farmers.

Privileges of the Ránás.

All the Ráná and Thákur families who are *jágírdárs* enjoy immunity from State service, but are under obligation to attend upon the Rájá, whenever ancient custom requires them to do so. On the demise of any of the Ránás who are *jágírdárs* his successor has to come to Chambá in order to have his title verified; and a *patta* is then granted, with a *khilat* in the case of the Ráná of Triloknath. On the accession of a Rájá the Ráná of Triloknath tenders his allegiance in person and presents as his *nazrána* a number of hill ponies.

Akkars.

The title of *Akkar* is given to men of good families throughout the State, who enjoy freedom from *begár* and have the privilege of appearing at the *Kulár Bhrírí Jalsa*, when each of them presents a rupee as a *nazar* to the Raja. In former times they were employed as soldiers. If the Raja happens to be in their *pargana* they are under obligation to attend on him, and perform special services, such as carrying letters, etc., if required; but may not be impressed for loads or manual labour. There were 1,164 Akkars at the census of 1901, of whom 612 were in Bhattiyát, 297 in the Sadar *wizárat*, and 209 in Churáh: the rest being in Brahmaur and Pángí.

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Religions.

Religions. *Table No. 16 of Part B.*

Table No. 16 gives the number of persons belonging to the various religions of the State, and the distribution of every 10,000 of the population by religion and sex at the three census periods of 1881, 1891 and 1901.

Hindus and Muhammadans.

The Hindú religion is of course largely predominant, the Muhammdan invasion not having been very powerfully felt in this Hill tract.

Religions.	Total No.	Percentage.
Hindús	115,878	93·42
Muhammadans ...	7,536	6·07
Sikhs	183	·06
Buddhists ...	468	·37
Christian and other	100	·08
Total ...	124,065	100

Amongst the Hindús, Shiv, Devi and Nág have the largest number of worshippers. Their shrines are frequent throughout the whole State, even to the furthest points in Pángí and Láhul; Nág and Devi are worshipped for the protection of the cattle, the field, and the family. Thákur and Shiv are worshipped in the morning, and in the evening; Devi on Tuesdays; Nág on Saturdays. Raghubír finds his adherents amongst the Rájputs.[1] Vishnu, though commonly worshipped in Chambá city, has but few shrines in the State. The Chamárs and other lower castes worship in the same fashion as the higher ones, but the Chamárs in the capital are Rámdásí Sikhs, while the *Mehtars*, who all came originally from the plains, are, like their brethren in the Punjab, followers of Bála Sháh and Bál Mík. The Mussalmans amongst them acknowledge Lál Beg as their leader in religion. The few Sikhs in the State do not differ from those in the plains. Throughout Pángí and Láhul, Buddhists are not unfrequently found. There is a *Mandar* at Triloknáth, which is regularly visited by *lámas* from Tibet, and different parts of China. Muhammadans are almost entirely confined to the *wizárats* of Churáh and Chambá, and they own many of the neat little shops that line the Chaugán in Chambá city. There is but one mosque in the whole State, and it is situated in Chambá itself. Pírs or Muhammadan saints are widely venerated by all classes of the people. They are worshipped on Thursdays, and also on special occasions when any wish has been attained.

The cult of Vishnu.

The cult of Vishnu has but few shrines in Chambá. This cult seems to have been introduced into the State in the early part of the tenth century, during the reign of Raja Sahila Varma, and flourished under the patronage of the Rajas, but did not gain much influence outside the capital. The chief temple is that of Lakshmi Náráyan ascribed to Raja Sahila Varma.[2] Other temples are those of Lakshmi-Damodar, Hari Rai, Bensi-Gopál, Sita-Rám and Rádha-Krishna,

(1) Raghubír is the name of Ráma the hero of the Ramáyna from whom many noble Rájput families claim direct descent.

(2) *Vide* page 75.

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in Chambá; and of Narsing at Brahmaur, all of which are described on pages 42-43 of the Gazetteer.

The cult of Vishnu.

The priests of the Lakshmi Náráyan, Lakshmi-Damodar and Rádha-Krishna temples are Kolue Brahmans of the Kássib *gotra*; the Bensi-Gopal and Sita-Ram temples, Phale Pandit and Maryán Brahmans of the Bhárdwaj *gotra*; and of the Hari Rai temple, Hariyán Brahmans of the Bhárdwaj *gotra*.

The images are all of marble, the most richly adorned being that of Lakshmi-Náráyan, which is the principal idol in Chambá. They are bathed and dressed every morning, and *bhog* or food, consisting of rice, sugar, *pilao* and *dál*, etc, is offered five times a day at the principal shrines. *Puja* is performed morning and evening, at early dawn and dusk, and is accompanied by the blowing of the conch shell, ringing of bells and beating of drums. The idol is fanned with a fan of peacock feathers, while the officiating priest recites the *mantras*, burns incense and then waves a light, called *árti*, in front of the image. He then circumambulates the temple with a light in one hand which he waves at each point of the compass, and a bell in the other which is kept ringing.(1) Finally, returning to the temple door he again waves the light usually seven times, again fans the idol and the *puja* is then complete. *Parshád* or consecrated food is then distributed to the people who may be present. Vishnu being regarded as the preserver of life, no sacrifices are offered at his shrines, nor at any of the Shiva temples within the enclosure—which till recently also possessed the right of sanctuary.

In front of some of the Vishnu temples is a round pillar, surmounted by a brass figure of a kite or eagle. This is the *váhan* or vehicle of the god. The *chakra* or discus on the top of these temples is believed to represent the Sun—Vishnu being a sun-god.

The following are the other Vishnu shrines in the State:—

As Sri Thákur Murli Manohar-jí he has a temple at Rájnagar. As Thákur-jí he has a *mandar* in the *kothi* at Tisa, in Gudda village of Lohtikeri *pargana*, and in Garh of Baira *pargana*. As Thákur Nar Singh he has one at Bártgal in *pargana* Bhalei.

At Rájnagar the temple is of stone, of two storeys, roofed with slates and surrounded by a verandah. The others are one-storeyed, and built of wood. The idols are invariably of stone. The former contains two images, one as tall as a child two years old, the other much smaller. At Tisa the image is as tall as a child of four. At Gudda there are three images of Thákur Bensi-Gopál and Lakshmi Nath, each as tall as a child of six. At Garh the two images are as high as a child of six months, and at Bártgal is a single image, as tall as a child of a year old, and accompanied by eight stone symbols of Mahadeo, each an inch in height. The incumbents are usually Brahmans, the one at Tisa being of the Kalián *got*, and at Garh a Kássib, but at Gudda the *pujárís* are Ráthis. All the offices are hereditary. At Rájnagar and at Garh a *jágrá* (vigil) is held on the Janam Ashtami, and at Tisa and Bártgal *bhog* is offered twice daily, but at Gudda it is only offered once a week.

Many of the larger temples in the State—especially those of Vishnu and Shiva and the principal Devis—possess rich endowments, in the form of grants of land called *sásan*, conferred by former Rájás; and the revenue is devoted to the maintenance of the temple fabrics

(1) The *árti* is done from right to left, and the circumambulation with the right side towards the temple.

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The cult of Vishnu.

and the services. The Lakshmi Náráyan temple is the most richly endowed and owns lands bringing in a large revenue in cash and kind. The administration of the *sásan* lands, attached to the temples, is in the hands of a State official, called *Thákur ka Wazír,* who is appointed by the Rája; and he is assisted by a staff of subordinates, some in the capital and others in the *parganas.* All disbursements for the various temples under his charge are made by the Wazír.

Offerings in money are credited into the treasury of the Lakshmi Náráyan temple, which also contains a large collection of valuables, the accumulation of many centuries.

The cult of Shiva.

The cult of Shiva is widely prevalent in Chambá, and must be of very ancient origin for some of the temples date from the reign of Meru Varma, A. D. 700. Shiva is believed to have his abode for half the year on the Kailas peak at Mani Mahes, and for this reason the Brahmaur *pargana* is spoken of as *Shivbhumi* or Shiva's land. On 1st Assuj he retires to the lower regions, called Piyálpur (Patálpur) where he remains till the feast of *Shivrátri* in Phágun, when he returns to his summer residence. The Gaddis, who are devotees of Shiva regulate their migrations by these two dates: leaving their summer pastures in the inner mountains on the former and their winter pastures near the plains on the latter of these dates. All the State kothis are regarded as under the special care of Káli who usually has a shrine in each. Ganesha, Shiva's son, is also extensively worshipped in the State, and one of the oldest temples in Brahmaur is dedicated to this god.

There are many temples to Shiva throughout the whole State. The principal Shiva temples at the capital are those of Chandergupt, Trimukha and Gauri Shankar. The first two are *linga* temples; the third contains two finely moulded figures in brass of Shiva and Párvati. These temples are served by Kolue, Pandit and Pánde Brahmans of the Kássib, Atri and Bhárdwáj *gotras.* The Chandergupt temple is ascribed to Rája Sahila Varma, and that of Gauri Shankar to his son, Yugákar Varma. At Brahmaur is the Mani Mahesa temple, originally erected by Rája Meru Varma, as stated in the inscription on the brazen bull, but the present structure is more recent. At Saho is the temple of Chandra Shekhara, built about the time of Sahila Varma. In front of each temple stands the figure of a bull, usually of stone: this is the *váhan* or carrier of the god, and his temples are often surmounted by a trident, supposed to represent lightning.

Animal sacrifice, called *niwála,* is a common feature of Shiva worship. *Bhog* or food—consisting of rice, *dál* and *ghi*—is offered twice a day.

Buddhism.

Buddhism prevails to a small extent in Láhul; but in a very impure form and closely associated with the Nág and Devi cults. The *mandar* at Triloknath is served by a *láma,* and is visited by pilgrims from India, Tibet and Nepál: being in fact quite as much a Hindu as a Buddhist place of pilgrimage. The image is of marble; and the temple is under the control of the Rúná of Triloknath, who draws the revenues and receives the offerings. Buddhist customs are also found in the Bhotauri villages of Pángí.

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Lakhdáta.

The cult of Lakhdáta or "the Bountiful" is of some interest It is the same as that of Sakhi Sarwar Sultán so common o the plains. This Muhammadan saint lived in the middle c the 12th century, and his real name was Sayad Ahmad. Hi principal shrine is at Nigáha in the Dera Gházi Khán District.[1] His shrines are resorted to by both Hindus and Muhammadans In most cases the incumbents of his temples, *asthảns* or *mandar* are Muhammadans, (*mujáwars*), but at Bárí in *pargana* Chánju th *pujára* is a Billu Brahman, and at Phulra in Himgari the *pujár* or *mujáwar* is a Ráthi and the *chela* a Muhammadan. These office appear to be always hereditary. Wrestling matches—called *chhi* and associated with the Lakhdáta cult—are held yearly in ever *pargana* of Churáh and in some *parganas* of the Sadr *wizárat*, a well as in Bhattiyat. No satisfactory explanation of this associatio is forthcoming. The chief shrines in the State are at :—

Village.	Pargana.	Date of fairs, &c.		Images.
		Fairs.	Wrestling.	
Bhujrárú	Tisá	13th Har.	On 14th	Of stone-ere
Marh Buhiar ...	Kihár	5th Har.	On 6th	Ditto.
Jowánsh	Bhándal	...		
Jalári	Ditto	...		
Indarwáli	Godiál	...		
Dándgala	Kobál	11th Sawan.	On 12th.	
Haranjar	Baira	21st Har.	On 22nd.	
Banjoh	Kohál	9th Har.	On 10th.	
Pukhar	Tariod	12th Har.	On 13th.	
Daloi	Pichhla Diur ...	12th Har.	On 13th.	
Jalákhri	Panjila	...		A lamp.

A wrestling match is held on the 19th of Bhadon in *mauza* Barc *pargnna* Godial; on the 12th of Bhádon in *mauza* Durgala, *parga* Godial; and on the 11th of Sáwan in *mauza* Bhalotha, *pargana* Godial.

All the images in the following shrines are of stone erected the ground :—

Village.	Pargana.	Date of fairs, &c.		Images.
		Fairs.	Wrestling.	
Thodú-Maqám ...	Rájnagar	11th Har.	On 12th	Of stone-erect.
Bárí	Chánjú	11th Har.	On 12th.	
Phulra	Himgarí	9th Har.	On 10th.	
Khandi Dhár ...	,,	10th Har.	On 11th.	
Baidiálí	Barnotá	11th Har.	On 12th.	
Thanái	Bagor	12th Har.	On 13th.	
Garh	Tisa.	13th Har.	On 14th.	
Khalát	Bhalei	18th Har.	On 19th.	

1) *Vide* Punjab Ethnography, 1881, paragraph 221.

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Lakhdáta.

Nearly all these temples are ascribed to the era of Múshan Varma, which simply means that they are believed to be very old, but they cannot be older than the 12th century. That at Baidiálí dates from the time of Rána Beddha, and those at Khalát, Thakruni, Thanáí, and Garh are of quite recent foundation.

The types of Lakhdáta's temples are not uniform. They may be square, or oblong in shape, of one or two storeys in height, and with one or two rooms. But all contain one, two, or three lamps, usually of iron, but sometimes of copper, earth, or stone, suspended from the roof, or placed on a rock within the shrine.

Two *kundis*, or large iron cups, are sometimes placed beside the lamp. A white flag is commonly flown over the building. The images are usually of black stone, standing erect upon the ground.

Offerings.—Chúrmá (*ghi*, *gur* and flour mixed), *gur* and *ghi* with animal sacrifice.

The Siddhs.

The Siddhs are said by Monier Williams to be semi-divine beings supposed to possess purity. They probably represent deified ascetics of ancient times. They are propitiated in the same manner as the Nágs and Devis.

There are temples to Siddhs at Chhatri, in *pargana* Kohál, at Alla in Pichhla Diur, at Ghorni in Kihár, at Sabíl in Kihár, at Jharoli and Saroga in Kihár, at Siddhkadera in Pángí, and to Nánga Siddh at Rájnagar and at Muá in that *pargana*. It will be seen that all but the latter are nameless Siddhs. The temple at Chhatri is a square building, one storey high, built of wood and roofed with slates, and is said to have been built in the reign of Múshá Varma. It contains three images of stone, each the miniature of a man, riding a horse of stone. The hereditary *chela* and *pujára* are Ráthis by caste. The temple contains ten iron chains and three maces, which are taken from village to village during the eight days commencing from the Janam Ashtami. The god is supposed to make a tour during this period, and villagers, who are under a vow, then make offerings which serve as his *bhog* throughout the year. *Bhog* is offered to the god, and he is worshipped once a day.

The other Siddh temples resemble that at Chhatri in construction, and all are said to date from the time of Mushá Varma. Their images are precisely the same in character but vary in number, there being four at Alla, two at Ghorni, five at Sabíl, two at Jharoli and Saroga, one at Rájnagar, and three at Múá (Moa).

The *chelas* and *pujáras* are hereditary, but of different castes, being Chamárs at Alla, Ráthis at Ghorni, Sabíl Brahmans at Jharoli, Ráthis at Saroga and Rájnagar, and Halis at Moa. In only one instance it will be seen are they Brahmans. The Siddhs of these places also go on tour precisely like the Siddh of Chhatri and at the same period. In some cases the *chela* and *pujára* divide the cash offerings, reserving those in kind for the Siddh.

The cult of Mundlíkh.

The deified hero of the Mundlíkh cult is doubtless the valiant Rájput champion, Gugga Chaubán,(1) who lived at Garh Dandera, near Bindraban, in the time of Prithví Raj, the last Hindu King of

(1) *Vide* Arch. Survey Report, vol. xiv, pp. 81—84 and xvii, p. 159. Jáya Chandra, the last Rája of Kanauj, was also called Mundlíkh by the Chauhan bards. He fell in battle with the Muhammadans, A.D. 1194. *Vide* also Kángra Gazetteer, p. 102.

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The cult of Mundlíkh.

Delhi, A. D. 1170—93. Gugga is said to have fought many battles with the Muhammadans, and in the last his head was severed from his body; hence the name *Mundlíkh*, from *munda* head, and *líkh* a line. He is said to have continued fighting without the head and by some to have disappeared in the ground, only the point of his spear remaining visible. The legend is sung to the accompaniment of music by the hill bards, and with such pathos that their audiences are often moved to tears. Mundlíkh's death is supposed to have taken place on the ninth day of the dark half of the moon in Bhádon, and from that date for eight days his *shráda*, called *Guggnaih*, is yearly observed at his shrines. He is represented by a stone figure of a man on horseback, accompanied by similar figures of his sister Guggarí, a deified heroine, his Wazír, Kailu and others. The rites of worship are much the same as at Devi temples.

Mundlíkh has a *mandar* at Garh in *pargana* Tisá, another at Palewar in Sahu, and Gugga Mundlíkh Siddha has one at Shálú in Himgari. The temples are of wood and stone.

The images are of stone, but vary in size and number, that at Garh being about a foot high, and that of Palewar containing four idols mounted on horseback, while at Shálú, Gugga Mundlíkh is represented by the statue of a boy of twelve. There are no incumbents at Garh, but at Palewar the *chela* and *pujára* are weavers, in whose families the offices are hereditary. Gugga's *chela* and *pujára* are Chamárs, and their offices are also hereditary. The Mundlíkh of Garh goes on tour for eight days after the Janam Ashtami in Bhádon. He of Palewar goes on tour for three days after, and Gugga's chain and umbrella (*chhatar*) are paraded through the villages for the eight days after the Janam Ashtami.

Nág and Devi cults.

The Nág and Deví cults are the oldest in the hills and may be regarded as, in part at least, of aboriginal origin. They are every where predominant among the villagers and have a much stronger hold on their minds than the later symbols of Hinduism. In times of sickness in their families or disease among their cattle and flocks, it is to the village shrines they resort in the hope of obtaining relief. These hill godlings are legion, almost every village has its own special deities, and the priests are more frequently Rájputs and Ráthis than Brahmans; they may even be of low caste. Sacrifice of animals is a universal religious rite, and many traditions are still current pointing to the fact of human sacrifice having been prevalent in former times.

The Nág shrines are very numerous, and there are also Nágni shrines, but the latter are not common. The image in these shrines is usually of stone in human form, with the figure of a snake entwined around it and a serpent canopy over head. The shrine also contains figures of snakes in stone and iron, with a *tírsul* or trident, a lamp, an incense holder, a *gurj* or weapon like a sword, and finally the iron chain or *sangal* with which the *chela* scourges himself. This is said to be an exact copy of that shown in the hand of the Egyptian god Osiris.(1) Springs of water are believed to be

(1) The Sun and the Serpent, page 98.

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under the control of these snake godlings, and, in some parts of the hills, to such a degree are springs and wells associated with snake influence in the minds of the people that Nág is the name in common use for a spring of cool and refreshing water. A spring will usually be found in proximity to a Nág temple. Many of the Nága godlings are believed to have the power to grant rain, and in times of drought they are diligently propitiated. *Jágrás* or vigils are held in connection with the temples, incense is burnt and sheep and goats are offered in sacrifice. The *pujára* gets the head and the *chela* the shoulder, while the low caste musicians are given the entrails, and cooked food. The rest of the animal is taken away and consumed by the offerer, and his family or friends. Money offered is equally divided between the *pujára* and *chela*, also dry grain. If people belonging to a low caste offer cooked food, which is not often done, it is given back to them after being presented to the Nág. A *jágrá* or vigil is always held at the time of a *mela*, which as a rule takes place once a year at each shrine.

The Devís are female deities, and are believed to have power to inflict and remove disease in man and beast. They are not associated with springs like the Nágs. It is common to find a Nág and a Deví temple side by side, and similar attributes are ascribed to both. Some of them, like the Nágs, have the power to grant rain.

The worship is similar to that at Nág temples and the offerings are disposed of in the same manner.

The image is usually of stone in human form, but snake figures are not as a rule present. The temple furnishings are similar to those of Nág temples. In front of the Deví temples may usually be seen the figure of a tiger in stone: this is the *váhan* or vehicle of the goddess. The most famous Deví temples are the following:—Lakshana Deví at Brahmaur; Shakti Deví at Chhatrári; Chámunda Deví at Chambá and Deví Kothí; Mindhal Deví in Pángi; and Mirkula Deví in Láhul.

The opinion has recently been advanced by Brigade Surgeon Oldham that the Nága and Deví cults had their origin in a form of hero and ancestor worship; and that the so-called snake gods and Devís are the deified rulers of the people whose racial emblem was the hooded snake. Dr. Oldham brings forward a large amount of evidence of a varied and interesting character, in support of his view.

That many of the godlings of the hills are really deified ancestors and heroes of ancient time, seems hardly open to doubt. The Bírs, Rája Mundlíkh and other deities are believed by the people themselves to be of this character.(1)

Dr. Vogel holds a different opinion regarding the nature of snake worship. He says:—

"The numerous legends relating to the Nágas which are either found in Brahmanic and Buddhist literature or are still current in the valleys of the Himálaya, can, in my opinion, only lead to one conclusion regarding the true nature of so-called serpent worship. The Nágas are water spirits, and in worshipping them the alternately beneficial and

(1) The Sun and the Serpent, by Brigade Surgeon C. F. Oldham.

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destructive power of the water is propitiated. That this water-worship became so prevalent among the agricultural population of India cannot be a matter of surprise. It goes back undoubtedly to a very remote age as appears from its frequent mention in ancient literature. That now-a-days it is chiefly found in the hills, is an instance of an ancient cult having been preserved in the highlands, which in the plains has been swept away by more advanced forms of religion. But in ancient times it was certainly not restricted to the hills. We thus understand why Buddhist authors and sculptors were equally anxious to represent the Nága kings as converts and worshippers of the Buddha. It shows that in the early days of Buddhism the Nágas themselves had numerous devotees all over India."

Nág and Deví temples.

The Nág and Deví temples are all erected on much the same plan, and are usually situated in a clump of cedar trees near a village. Such trees around a temple may not be cut down and are regarded as the property of the deity residing in their midst. Sometimes a temple may be erected within the interior of a forest or in some mountain ravine, standing quite alone.

The usual pattern is a square resting on a raised platform of stone. The building itself may be entirely of wood, or of the wood and stone style of architecture so common in the hills. It generally consists of a central *cella* with an open verandah around it and a small door in front. The whole is covered in with a pentroof of wood which either slopes on two sides from a central ridge, or on four sides from a surmounting cap or ball. This roof is supported on cross beams resting on wooden, or wood and stone pillars, one at each corner of the platform, with intermediate supports if necessary. Sometimes the verandah is entirely closed in, with only a doorway opposite the door of the *cella*. The *cella* remains the same from age to age, and is not renewed unless it becomes ruinous, but the roof is frequently renewed as a mark of respect to the deity within. This, however, is not now done as often as was the custom in former times, and in many cases repairs are carried out only when absolutely necessary. The wood work of the verandah is covered in parts with carvings of a grotesque character, while hanging around are the horns of animals which have been offered in sacrifice, with bells suspended over the doorway, and sometimes a pole in front, called *dhuj*.(1) The image is inside the *cella*. The temples have probably remained much the same in shape and structure since the earliest times. Occasionally they consist of a small *cella* only of the simplest kind, with no verandah—often too the image may be seen resting in the open, under a cedar tree, with little to indicate its character except the red paint, and oily appearance from the *ghi* with which it is besmeared.

Rites.

The rites of worship are similar at both Nág and Deví temples. Bloody sacrifice holds the foremost place. On ordinary occasions incense is burned, and circumambulation of the *cella* within the verandah is performed by the priest. There is also the ringing of bells, and the sounding of the conch shell, accompanied by the beating of drums. A *mela* is usually held once a year at each temple, when a great concourse of people takes place on the green near the shrine; and all are seated in prescribed order according to ancient custom—a special place being reserved for the officials of the *pargana* in which the temple is situated. Music and dancing, and often drinking, play an important part at these *melas*. Each temple has a *pujára* or priest, who may be of any caste, and a *chela*, who is usually a low caste man. The god or goddess is supposed to speak through the *chela*, who is believed to become inspired by the deity. Seated at the door of the temple he inhales the fumes of burning cedar wood from a vessel held before him, while he is fanned by

(1) This is probably

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a man standing near. The drums are beaten furiously—soon he begins to quiver and tremble, and this trembling increases till the entire body shares in the incessant motion, this being the recognized sign of the god having entered into him. Continuing to work himself into a frenzy he springs to his feet and dances madly, scourging himself all the time with the *sangal* or the *tírsul* which he holds in his hand, sometimes with such severity as to draw blood. The harsh and discordant music gets louder and wilder, and others join in the dance, forming a circle with the *chela* in their midst. A goat is then brought forward and presented to the god—and water is thrown upon it and put into its ear to make it tremble—this being the sign that the victim has been accepted. Forthwith the head is struck off and presented to the god, and in some cases the *chela* drinks the warm blood as it flows from the quivering carcase. The dancing proceeds more wildly than ever till at last the *chela* calls out that the god has come—all are then silent and questions are asked by the people and answered by the *chela*, as the mouthpiece of the god. Having done his part the *chela* sinks on the ground exhausted, and is brought round by fanning and sprinkling water on his face and chest. The people then disperse to their homes.

The temples may be visited in times of drought and famine, or pestilence in man or beast, also by individuals on account of any special circumstances such as sickness or for any family or personal reason. These are called *játra*, and on the way to the temple round marks are made with rice-water on the stones by the way side, probably to indicate that the pilgrimage has been performed. Only special Nágs have the reputation of being able to give rain, and in time of drought those shrines are much frequented, the same procedure being adopted as that already described. Sheep and goats are freely offered at such times. If rain falls too abundantly the Nág shrine is again resorted to with offerings, to constrain the god to stay his hand.

There are many traditions current in the hills which point to human sacrifices having been frequent at Nág and Deví temples in former times. In Pángi and other parts of the Chandra-Bhága Valley a singular custom obtains in connection with Nág worship. For a fixed time every year in the month of Sáwan, and sometimes for the whole of that month, all the milk of the village is devoted to the local Nág and is then said to be *suchcha*. The villagers do not use it themselves, that is, they do not drink it, and they are very unwilling to supply milk to travellers during the period. The milk is churned as usual, and *ghi* is made from it, the butter-milk being stored and used up at feasts held *on certain days* during the month. Every few days an offering of milk and sweet bread is made to the Nág, some of the milk being sprinkled over it. It is also smeared with *ghi*. A final feast is held at the end of the month. In Pángi only 15 day are observed, and this only in the lower part of the valley.

Priests and chelas.

Generally speaking, the foundation of the Nág and Deví temples is ascribed to the era of Raja Mushá Varma, A.D. 820—40, but most of them probably are of much older date. Three temples, two of Mahal Nág, and one of Jamun Nág at Bani, are said to have been built in the time of Ráná Beddha [1].

Further the *pujáras* and *chelas* are most commonly Ráthis by caste but, in a good many cases, only the *pujára* is a Ráthi, the *chela* being a Háli, as in the temples of Kálú Nág and Manovar Nág at Bharáram, Mahal Nág at Báthúla, Nandyásar Nág at Puddhrá, Tarewan Nág at Lunkh, Him Nág at Bharáwin, Mahal Nág at Bairi and Bairo, Muthal Nág

(1) A famous Ráná of the olden time who lived in Barnota pargana—date unknown.

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at Gulera, Nandalu Nág at Sirha, Suána Nág at Bharoga, Khul Nág at Nabi-Bhuta, Parha Nág at Singaki Bani and Charas Nág at Tikri.

Priests and chelas.

In some cases the *pujára* is a Háli, *e.g.*, at the temples of Bhudhu Nág at Lamhota, Parbhut Nág at Andwás, Sri Nág Stulji at Sudlaj, Thainang Nág at Gung Rás, Kalan Nág at Khalandar. At Sri Potir Nág's temple at Bhinan the *pujára* and *chela* are both Kolis; at Kalan Nág's temple at Chilli they are both Bhachhra Gaddis: at Handol Nág's temple at Chandrola both are Battan Gaddis: at Sagta Nág's at Bani Sagwari both are Sapahi Gaddis.

Brahmans are incumbents of the following temples:— Mahal Nág's at Bani (Brahmans of the Paddha *got*, with Háli *chelas*): Thainang Nág's at Dirog and Mahr Nág's at Manglana (of the Kalián *got* also *chelas*): Mahal Nág's at Jamohár (of the Kalián *got* with Háli *chelas*): at Thainang Nág's temple at Kharont (of the Ratan Pál *got* with Ráthi *chelas*): at Thainang Nág's temple at Bahnota (of the Kalián *got*, also *chelas*): at Ham Nág's at Talhána (of the Kássab *got*, also *chelas*): at Nág Belodar's and Mahal Nág's at Jangal Bani (of the Kalián *got*, also *chelas*): at Sindhu Nág's at Sundhár (Gaur Brahmans, also *chelas*): at Bajog Nág's at Sirba (Gaur Brahmans, also *chelas*): at Balodar's at Baldruni the *pujára* is a Kandu Brahman; at Mahal Nág's at Talai he is a Tharatu Brahman: at Karangar Nág's in Sanaur he is a Lecha Brahman, with a Ráthi *chelas*: at Sudhun Nág's in Suri a Kalián, also with a Ráthi *chela*: at Sar Nág's in Sarsara he is a Kássab: at Jamun Nág's at Bari Jamuhár he is a Kalián with a Ráthi *chela*: and at Ráh Nág's temple in Ráh he is a Kássab with a Háli *chela*.

In Pángi Brahman *pujárás* officiate at the shrines of Mindhal Devi at Mindhal; Kantu Nág at Re; and Markula Deví at Tindi and Udaipur: Ránás are the *pujárás* at Kilár and Sálhi; and Ráthis with Háli *chelas* at all the other shrines.

Legends.

The following are some of the legends associated with special Nágs and Devís, in different parts of the State:—

Básak Nág was brought from Bhadrawáh 100 years ago, because disease was prevalent among the cattle of the State. Básan Nág and Nágni were also brought from Bhadrawáh on a similar occasion, and Digghu Nág from Pángi.

Indru Nág derives his name from Indra. Tradition says that a Ráná from Suket came to Kanyára in Kángra, thence to Korási, and thence to Sámrá, the Nág and his *pujára* accompanying the Ráná. The Nág's disciple, Dhanda, was drowned in Dálnág, and his idol was also cracked in its temple. In one of its hands it holds a trident; in the other a chain, with which the *chelas* beat themselves.

Kalihár Nág, his original name, now better known as Kelang, came from British-Láhul. Fifteen or sixteen generations ago cattle disease was prevalent at Kugti, and the people of that village vowed to hold a fair, if it abated. Tradition says that Kelang, in the form of a serpent, rode on the horns of a ram from Láhul, and stopped at Dúghi two miles from the present temple. Remaining there for three generations, he went to Darún at the source of a stream, a cold place difficult of access; so the people petitoned his *chela* to remove lower down, and the Nág, through his *chela*, told them to cast a *bháná*[1] from that place, and to build a new temple at

[1] A musical instrument like a plate of metal, which is struck with a stick.

the spot where it stopped. By digging the foundations, they found a three-headed image of stone, and on removing it a stream gushed forth. This was many generations ago. This image is in the Padamásan. (1) attitude Rájá Sri Singh presented a second image of eight metals (*ashtdhát*), which stands upright, holding a *láthí* or pole in its right hand. Its head is covered with figures of serpents, and it wears a necklace of *chaklas* with a *janeo* and *toragi* or waistbelt and *pazab* (loin cloth), all of serpents. This temple is closed from Magh 1st to Baisakh 1st. At other times worship is performed every Sunday, but only sheep and goats are accepted as offerings.

Brahmani Deví's history is this. A Brahmani had a son, who had a pet *chakor* (partridge), which was killed by a peasant. The boy died of grief, and his mother became *sati*, burning herself with her son and the partridge, and began to afflict the people, so they built her a temple.

Deví Chámunda of Gawari revealed herself in a dream tn Rájá Sri Singh, and ordered him to remove her from Prithvijor to this place. The temple at Sri was built by Rájá Uggar Singh who vowed to make it, if it ceased raining, it having rained incessantly when he had gone to bathe at Mani Mahesh.

Deví Chhatráhari or Adshakti, "original power" has a curious legend. A land-owner suspected his cowherd of milking his cow in the forest, so he kept watch and found that the cow gave her milk at a spot under a tree. The goddess then appeard to him in a dream, and begged him to bring her to light. Searching at the spot the man found a stone pindi or image, which he was taking to his home, when it stopped at a certain spot, and there its temple was built(2). Rájá Bala Bhadra (A.D. 1589—1641) granted it 36 *lahris* of land whence the deví was called Chhatráhari.

The legend of Det Nag at Kilar is that he was originally located in Láhul, and human victims were offered to him. The lot had fallen on the only remaining son of a poor widow, and she was bewailing her misfortune when a Gaddi passed by and, hearing the tale of woe, offered to take her son's place. He, however, stipulated that the Nág should be allowed to devour him, and on his presenting several parts of his body in succession without any result he got angry and throw the Nág into the Chandrabhágá. It got out of the river at Kilár and being found by a cowherd was carried up to the site of the present temple, when it fell from his back with the face on the ground. A shrine was erected and the image set up with its face looking inwards: and a clump of cedar trees at once grew up around the shrine.

The legend associated with Mindhal Deví is as follows :—The spot where the temple stands was originally occupied by a house, consisting of an upper and a lower storey, as is usual in Pángi, belonging to a widow with seven sons. One day in early autumn while she was cooking in the upper storey a black stone appeared in the *chula* causing her much annoyance. She tried to beat it down but in vain. At last she was seized with a trembling, and thus knew that the stone was a *deví*. Rushing outside she called to her sons, who were ploughing in a field with two oxen to a plough, that a *deví* had appeared in the house. They made light of the matter and asked tauntingly if the *deví* would enable them to plough with one ox, or give them a *sásan*. Immediately the widow and her sons were turned to stone, she in the house, and they in the field. From that time only one ox to a plough has been used in ploughing at Mindhal and the place has been a *sásan* grant for many centuries.(3)

(1) Sitting cross-legged in the attitude of devotion, like representations of Buddha.
(2) This temple was erected in the reign of Rájá Mera Varma, (A. D. 680—700).
(3) The people believe that if two oxen are used one of them will die.

CHAP. I, C.
Population.
Muhammadanism.

The Muhammadans in the State are mostly Sunnis and are found only in the Chamba and Churáh *wizárats*. Most of those in the capital are Kashmiris. They are by no means strict in the observance of the rites of their religion, and many Hindu cussoms and superstitions are common among them. The worship of Pírs is a leading feature of their religious life, and there are two *ziárats* in the vicinity of the town; that of Sháh Madár on the hill behind Chamba; and of Sháh Jamál at Rájpur. The former is ancient and probably identical with the Mián Bíbi cult of which a full account will be found in the Gazetteer of the Hoshyárpur District. Sháh Jamál is said to have come to Chamba in the reign of Rájá Charat Singh, A. D. 1808—44, and is believed to have checked the ravages of cattle disease, then raging in the State, by giving his own life. The Muhammadans also venerate Lakhdáta, whose shrine is at Jalákhrí, near the town.

These shrines are visited by Hindus as well as Muhammadans, and money and other offerings are presented which are the perquisite of the Mujáwar. Among Muhammadans it is customary to visit these shrines on the occasion of the *jattu*, or cutting of the first hair in children. The only mosque in the State is in the town of Chamba.

Benevolent and malevolent spirits.

Benevolent and malevolent spirits are regarded as spiritual and invisible beings unless when for some special reason they assume bodily form. They have no shrines or visible symbols, but to each group a special locality or habitat is assigned by popular superstition, where they may be propitiated. The customary rites are much the same as at Nág and Deví temples. Some of them, *e.g.*, the Bírs, are believed to be the disembodied spirits of ancient heroes and champions, who have the power to resume bodily form at pleasure; others are the ghosts of the dead which must be propitiated to avert calamity. The following are some of them :—

Spirit of the soil.

Khetr-pál is the god of the soil, and is propitiated to secure a bountiful harvest. This is done before beginning to plough, and especially before breaking up new ground that has never been under cultivation, or that has long lain fallow. A sheep or a goat may be offered or incense is burnt.

Great importance is attached to this offering in breaking up new ground. A stone is set up in a corner of the field as the symbol of the god of the soil and on it the sheep or goat is sacrificed after having been taken all round the field. The head is buried in the ground, the rest of the sacrifice being taken home and consumed by the family. Until this sacrifice is made the ground is looked upon as lifeless, and devoid of fertilizing power. A similar custom is observed before beginning to reap the harvest. A sheep or goat may be offered, but this is not done every year in the case of ground under cultivation, either at seed time or harvest. Usually the offering consists of sweet bread and incense along with the first fruits of the crop. Before beginning to build a house it is considered imperative to propitiate the earth-god with a sacrifice. Sometimes the offering is made after the house is finished, and the blood of the slain animal is then sprinkled on the door frames. Traditions are still current which leav

no doubt of the fact of human sacrifice having been common in former times in building a fort or palace. The victim was buried beneath the foundations to ensure the stability of the walls.

Tutelary gods.

The tutelary gods presiding over each clan and family are also reverenced. Thus in the case of the Gaddis the clan-god is Shiva, and for this reason Gadderan is often called Shivbhumi or Shiva's land. Raghubír is the clan-god of the Rájputs[1]. The tutelary goddess of the family is called *kulaj*, thus the family goddess of the Chamba Rájás is Champavati, whose legend will be found at page 74 of the History. Ancestor worship is exceedingly common throughout the State, and is found in special forms analogous to those of the aboriginal races. In *autar*-worship, or the propitiation of the ghost of a man who has died sonless, there is a survival of the ancient belief in the harmful influence of the ghosts of the dead. Other forms of ancester-worship will be hereafter referred to, bearing a close similarity to those of the aboriginal races.

Mountain spirits.

The spirits of the mountain are all dread realities to the hillman. In his disordered fancy every peak and pass is the abode of demons called Rákshasa or Rákas, who control the winds and the storms. When the tempest rages on the mountain summit he believes the Rákas are contending with one another, the falling rock and the avalanche are the weapons of their wrath. In ascending a snowy pass the coolies often refrain from all noise till they reach the top, lest they should inadvertently offend the spirit of the mountain, and bring destruction on themselves; and no Gaddi would think of crossing a pass without first propitiating the pass-deity to secure fair weather, and a safe passage for his flocks. A cairn with flags hanging from twigs fixed on the top is found on the summit of almost every pass and represents the pass-deity.

Forest spirits.

Many of the forest trees are believed to be the abode of evil spirits. The *Banbírs*—deified heroes or champions of the olden times—are said to live in the pomegranate, lime, *tun*, fig, *kainth*, *simbal* and walnut trees. They also frequent precipices, waterfalls and cross-roads, and are propitiated on special occasions at these various spots. They are credited with the power to cause sickness especially in women; and some of them, as for example Kála Bír and Narsingh, are said to have amorous proclivities and to visit women in the absence of their husbands. If the husband returns while the Bír is in human form he is sure to die unless a sacrifice is offered. Kehlu Bír lives on the mountain slopes and when unappeased rolls landslips down into the valley. The *Banásats* are female spirits living in forests and on high mountain slopes, and are regarded as the guardians of cattle. For this reason they are propitiated when the village cattle are sent in summer to the grazing grounds. The Banásats also preside over quarries and rock cuttings and must be conciliated before operations are commenced. A goat must be slaughtered over the lime kiln before it is lit; and an offering is made to the Banásat before trees can be felled in the forest. The sportsman is admonished to appease the local *devata* with a goat if he wants to secure good sport, otherwise failure awaits him; and the grain cannot be ground at the *grát* (water-mill) without the consent of the Banásat.

Water spirits.

In the same manner every river and stream is the habitat of a water spirit called *Bír batál* who also bears the Muhammadan name of Khwája Khizr[2]. The ancient name was Varuna, but how the change of name came about no one can say. The *Minjarán ka mela*, held yearly in Chamba, is

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(1) Raghubír is the name by which Ráma, the deified hero of the Rámáyana, is worshipped.

(2) *Vide* Punjab Ethnography, 1881 paragraph 217.

CHAP. I, C.
Population.
Water spirits.

probably a survival of the aboriginal worship of the river-god.[1] A bridge is regarded as likely to be unstable, unless a sacrifice has been offered—and the opening of a *kuhl* or water-course requires the same kind of offering.

The *Jaljogans* inhabit wells, springs and streams, and are believed to have the power to cast a spell over women and children, causing sickness and death.

Ghosts and hobgoblins.

In addition to these, many other ghosts and hobgoblins, chiefly malevolent, are believed to have their dwelling in the hills. *Chungu* is a male spirit under the control of a sorcerer, whose messenger he is. He drinks the milk of cows and also carries it, with *ghi*, etc., to his master. *Bahro* is a male spirit of an ugly form who causes disease and must be appeased. *Gunga* is the protector of the cattle within the village cattle shed, just as Banásat is on the mountain grazing-grounds. The products of the cow are believed to be under the control of a special godling called *Jakh*, and every cow has its own Jakh, whose name is asked at the time of purchase, with a view to his requirements being properly met.

But the list is endless, for there is hardly anything the hillman does or attempts to do which is not under the control of one or other of the presiding genii of the mountains, without whose good will and favour all his efforts will be attended with failure; while the neglect of the customary offering may bring disaster on himself and his family. When sickness or calamity is believed to have been caused by any of these malevolent spirits the sick person, or some one for him, goes to the local *chela* who tells them which spirit ought to be appeased, and acts as the medium of cure. This he professes to do with the help of the godling whose *chela* he happens to be. All such diseases are called *oparí*, that is, from supernatural influences—as distinct from those that are *sarírí*, or connected with the body.

Tree-worship.

Tree-worship[2] is by no means distinctive in the State: indeed it is doubtful if any tree but the *pípal* is really worshipped. As this tree does not grow much over 3,000 feet its worship is prevalent only in the lower and outer valleys. The Nág and Deví temples are frequently found in cedar groves, and then the *Cedrus deodara* is regarded as sacred, and may not be cut down. The tree itself, however, is not worshipped, nor is it looked upon as sacred unless when in proximity to a temple. The same is true of other trees which are believed to be the abode of malevolent spirits, such as the *kainth*, fig, pomegranate, etc. The tree is not worshipped, only the spirit residing in it. Even the shadow of these trees is injurious.

Witchcraft.

Sorcery and witchcraft are also very commonly believed in, though not to the same extent as in former times. Various kinds of disease are attributed to this cause, and witches are credited with the power to produce these diseases in others,

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(1) *Vide* Festivals.

(2) Even in the case of the *pipal* it is probably not the tree itself that is worshipped, but the spirits believed to reside in it. These are Brahma, Vishnu and Shiva in the trunk, the *devtas* in the roots, and the *Rishis* in the [illegible]

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Population.

Witchcraft.

either directly by their own incantations, or indirecly through the agency of one or other of the malevolent spirits which they bring under their control. Disease among cattle is also ascribed to witchcraft, and even the ravages of wild animals, such as leopards. Formerly when suspicion of witchcraft was aroused the relatives of the affected person went to Court or to the Raja and made a complaint. An order was then issued to a *chela* who had the reputation of being able to detect the witch in fault. Taking with him a *gárri* (player on a one-stringed instrument) and a *dolí* (drummer) he proceeded to the place. A *ghara* full of water was first set on some grain spread on the ground and on this was placed a lighted lamp. Ropes were also made ready and laid beside the *kumbh*, as the *ghara* was called. While the musicians played, the *chela* worked himself into a state of afflatus, and addressing the people standing around he asked if they desired the witch to be caught, warning them that it might be a near relative of their own. They replied in the affirmative. This went on for three days. On the third day, standing beside the *kumbh*, the *chela* called out the name of the witch and ordered the attendants to go and seize her, and picking up the ropes they at once ran off to execute his orders and she was seized and bound. In olden times witches were subjected to cruel treatment to extort a confession of guilt. One of the methods was the same as that customary in some countries of Europe in former times. The witch was dipped in a pool of water, the belief being that if guilty, she would rise to the surface, and would sink if innocent. Guilt having been proved, the accused was banished to a distance, and sometimes her nose was cut off. For his services the *chela* received a fee of Rs. 12, part of which went to the State. *Chelas* are also believed to have the power to exorcise evil spirits by making the person afflicted inhale the smoke of certain herbs.

Though the belief in witchcraft still survives, the detection of witches and all the cruel practices associated with it are now illegal, and have been entirely discontinued.

Superstitions

The following are some of the superstitions current among the people.

Good and bad fortune.

When a child is born, a Brahman is consulted to ascertain its good or bad fortune, and if he says it has been born in a *gandh mul* or 'unlucky origin' the child is sometimes given away by its parents, under the idea that its presence will bring calamity upon them. If a child's upper front teeth appear first, it is a bad omen, and to avert the malign influence, the mother's parents must present something, *e.g.*, a silver tooth, to the child. When starting on a journey if a Brahman or Dumna is met, or any one bearing an empty *ghara* or *kilta*, the omen is unfavourable, and the traveller turns back. If a child is met or a person bearing a full *ghara* the omen is favourable. For a journey or any work of importance a Brahman is consulted to ascertain the *sát* or lucky moment, and if the person is unable to start on the day and at the time fixed, his walking-stick or bundle is put outside the door, and this is looked upon as equivalent to his departure.

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Unlucky months, days and names.

The months of Chet, Pao and Mágh are regarded as unlucky, and are called *kále mahíne* or 'black months.' The people like to hear the name of Chet first from the lips of Dumnas; and the name of Mágh is best heard from a class of Brahmans called Básbáre, who come during that month from the plains to sing and beg.

An infant should not be taken outside for the first time in these months, this being unlucky. If a cow has a calf in Bhádon, both it and the calf must be given away to avert misfortune. Sunday, Tuesday and Saturday are unlucky days for celebrating a marriage; if a marriage takes place on Sunday, the couple will not agree with one another; if on Tuesday, the husband will soon die; if on Saturday, there will be much sickness in the family.

A woman must not wash her head on a Friday, or her brother will become sick. This is called *gál lagdi*. Cowdung should not be offered to any one on a Friday, or the cow will become sick and its milk will dry up. On Wednesdays and birthdays nothing should be given away unless in the form of *dán*, otherwise good luck will cease. A journey should not be begun on Sunday, Tuesday or Friday; but Monday, Wednesday and Thursday are lucky days for such a purpose, especially Wednesday. Sunday is good for entering on anything requiring haste.

Saturn being a planet of bad omen, no oil should be put on the head on Saturday. On that day a little oil—enough to see one's face in—is put into the palm of the hand and then given to a Brahman. Some diseases are believed to be due to the malign influence of the planet Saturn, and to remove them *kicheri* (a mixture of *dál* and rice with spices) is cooked and passed round the sick person's head and then given away; the idea being that the disease is thus transferred to the person who eats the *kicheri*.

Again, a woman should not wash her head on a Saturday, or her husband will become sick. There are five days in each month, called *panjak*, which are unlucky, and on them no work should be done. If work is in progress a holiday should be given, and no new work should be commenced on any of these days, or it will be attended with loss. If any one dies on one of the days of *panjak* cloth dolls, corresponding in number to the days still remaining, are made up and laid alongside the corpse and burnt with it, otherwise more members of the family will die. This custom is called *panjak shánti*. If a buffalo calves on a Wednesday it is unlucky, and the calf must be given away. A child born on a Tuesday will be attended with misfortune in the marriage state in after-life. There is also a special day in each year, called *gurbár*, usually a birthday, on which no work must be done; the special day is indicated by a Pandit.

In Chamba the names of certain places are regarded as unlucky, and must not be mentioned in the morning. These are Nurpur, Basohli and Jammu. This prejudice doubtless arose in consequence of the frequent wars with these States in olden times. If it is necessary to refer to Nurpur the phrase "*sapparwála shahr*" or 'the rocky town' is used; while Basohli and Jammu are spoken of as the "*párla mulk*," that is 'the country across the Rávi.'

Evil spirits and the evil eye.

The belief in evil spirits exerts a powerful influence on the imagination of the people. Evil spirits and fairies are believed to have a special liking for fair complexioned children, and a black mark is put on the child's forehead to keep them away, and also to protect from the power of the evil eye. The underlying idea seems to be that these malign influences affect beauty more readily than ugliness; charms are also in general use to keep way

bhuts or evil spirits and the evil eye. These are made of leopards' and bears' claws, and the teeth of pigs; under the belief that as they belong to fierce animals they have the power to frighten away anything harmful. A cowrie, a shell or the bone of a crab is also regarded as having the same virtue. For the same reason brass anklets, called *reháru,* are put on children. A person dying sonless is believed to become a *bhut* or *autar*= *áputra* (sonless), and becomes a trouble to some of his living relatives, unless duly appeased. For this purpose a *jantra* is worn by adults, consisting of a small case of silver or copper containing a scroll supplied by a Brahman. An *autar* necklet made of silver with a human figure cut on it is also commonly worn. Another form is the *nád,* of silver or copper and shaped like an hour-glass. An *autar* must also be propitiated with the sacrifice of a goat, and the dead person's clothes are worn for a time by a member of the family—a soapnut kernel is also worn hanging from a string round the neck. Iron about the person is believed to afford protection from evil spirits. If outside her house a woman should be careful not to bathe quite naked, as she is more liable to come under the shadow of an evil spirit. A child, whose *jattu* or first hair has not been cut, must not be taken to a *mela,* as the fairies who frequent such places may exert an evil influence. A piece of common thread netting hung above the doorway is believed to keep out evil spirits, during labour and in times of sickness.

Evil spirits and the evil eye.

Good and bad omens are much regarded. If a *chakor* (partridge) cackles on the roof of a house, it forebodes the death of a member of the family. An owl settling on the roof, or on a tree close by, portends calamity or misfortune. A *chíl* or kite in similar circumstances is also a bird of evil omen. There are also bad omens in connection with cattle. If a cow lies down while being milked, or blood comes from the teats, the omen is bad and the animal must be sent away. A poisonous snake entering a house portends good, and the Nág is regarded as specially auspicious. If killed in the house a snake must be removed by the window and not by the door, or a member of the family will die. If a cock crows in the evening it is killed at once, lest it should crow thrice, portending the death of a member of the family. Twin calves are unlucky. A white spot on a horse's forehead, called *tára,* is unlucky for the purchaser of the animal. Hair growing the wrong way on the neck of a horse, called *putha bál,* is a bad omen, also a tuft of hair anywhere on the animal. White hair near the hoofs, and also on the forehead, called *panjkalyání* is considered suspicious.

Good and bad omens.

At the maize harvest four or five cobs on one stalk are regarded as a bad omen. If a snake crawls past a heap of grain, the grain must be given away. An injury to any one at the burning ghat is ominous, and an offering must be made to avert calamity. An adult sneezing at the commencement of any work or when starting on a journey is ominous, but good in the case of a young girl. The sight of a centipede means that some one is speaking evil of the person who sees it. A sudden tremor of one part of the body points to impending disease, and the side is touched with a shoe to counteract this evil influence. Itching of the palm of the right hand indicates coming wealth; and of the sole of the foot that a journey is near. Ringing in the right ear means pleasant news in prospect, and bad news if the ringing is in the left. If hiccup is slight some relative is thinking of you: if troublesome, some one is applying abusive epithets to you. If the eyelid quivers grief is near. A spider on the body means good clothing or a friend in prospect.

If a person dreams in the early morning the dream will come true. If in a dream a dead relative appears and mentions a date on which the person dreaming will die, some measures are taken to defeat this evil influence,

Dreams.

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Population.

Dreams.

A *chela* is called on the date mentioned, who dances, and he and the friends try in many ways to divert the man's attention till the critical time is past. The omen is inauspicious if in a dream copper or iron is given to the person dreaming. A dog coming towards the person to bite him is also ominous, and is called *grah.* An elephent in a dream means that Ganesh is angry and must be appeased. If a little child appears saying pleasant things Kali is benignant, but if something unpleasant is said, Kalí needs to be appeased. If a boy appears, Mahadev is signified. A snake coming towards the dreamer to bite him is a bad omen. If some one is seen to leave the house the person dreaming will die, but if a living relative is seen dying he or she will recover. Crossing a stream in a dream points to some coming difficulty.

Sickness and death.

In sickness a sacrifice is often made for the sick person, in the belief that a life being given the life of the sick man will be preserved. When any one dies nails are driven into the ground near the corpse and its hands and feet are tied to them with a cord, in the belief that this prevents the body from lengthening and becoming a *bhut* or evil spirit. Sometimes a thorn is put at the place of cremation to prevent the spirit of the deceased from returning and troubling the living. The people believe that the spirit does return to its abode on the 10th or 13th day after death, and any unusual noise is taken as indicating its presence. If a child dies the mother is made to bathe over its grave, by having water poured over her through a sieve and this procedure is believed to secure offspring. The water used must be from a well or stream the name of which is of the masculine gender.

If a woman's children die after birth she is made to beg *atta* or flour from seven different houses. When the next child is born this *atta* is baked into a large cake, put on the *tawa* (gridiron), and cooked. A line is then cut with a knife all round and the central piece is lifted away leaving only a circular rim. Through this hole the newly born infant is passed seven times to ensure its living. Sometimes for the same reason a newly born child is passed seven times through the *chula* or fireplace. Another custom with the same object is to pierce the child's nostril immediately after birth and insert an iron nose ring. Sometimes in such circumstances an infant is given away to some poor person, and after a time taken back again, the idea seemingly being that this breaks the continuity of the bad luck. Another curious récipe for the same purpose is as follows :—Take the bark of seven trees, and water from seven springs, of which the names are all of the masculine gender. Boil the bark in the water, and after dark let the liquid be poured over the woman at a cross-road. She then changes her clothes and gives away the suit she wore at the time of the ceremony, the idea being that the evil influence goes with the garments.

A curious custom prevails in two places in the State, one in the Tariod *pargana* and the other in Hubár. When a woman, owing to some evil influence, called *parcháva,* has no children or her children die, she goes to one or other of these places, and after performing some ceremonies she thrice creeps through a hole in a stone, artificially made and just large enough to admit of the passage of an adult, and then bathes, leaving one garment at the spot. This is believed to free her from the evil influence. Sunday morning is the proper time for doing this and Bhádon and Mágh are the best months. At Hubár the bathing is done beside a Muhammadan *nau gaza* (nine yards long) grave.

Ancestor-worship.

Ancestor-worship is very common in the hills, the leading idea seeming to be that the dead acquire *pun* or merit from the pious

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Ancestor-worship.

act of the living, and are thereby enabled to rejoin their ancestors. The most common form which this worship takes is the erection of a stone or a wooden board, called *pitr*, in a small hut beside a spring, on which is cut a rough effigy of the deceased. This is accompanied by certain religious rites and a feast to the friends. Sometimes the board has a hole in it with a spout for the water and is then set up in the course of a stream. Other forms are the erection of a seat by the wayside for travellers to rest on, which may be of wood or stone; or a wooden enclosure in the village for the village sages, bearing in each case a roughly cut effigy of the deceased. One of the most common forms, especially in the Chandrabhága Valley, is the erection of a monolith slab, called *dhaji*, in some spot near a village, with a rough figure of the deceased cut on it and a circular stone fixed on the top. Many of these stones may often be seen near a village, and correspond to the grave-stones in our cemeteries Similar stone monuments seem to have been common among the aborigines, and are still found all through the Himálaya and also in Southern India. These memorial slabs are sometimes neatly carved, but as a rule they are very crude and rough.(1) Their erection is accompanied by religious rites and feasting on a great scale, involving much expense, and these rites are repeated from time to time.

Another form which ancestor-worship often takes is to make a bridge over a stream in the name of a deceased person, or a road where there was none before; or to improve an existing but dangerous road, often by cutting steps in the rock. In each case the rough outline of a foot or of two feet is carved near the spot to indicate that the work was a memorial act.

But the most interesting and striking form which ancestor-worship assumed in these mountains in former times was the erection of a *panihár* or cistern. In its simplest form this consisted of a slab with a rough figure of the deceased carved on it, and a hole in the lower part, with a spout, through which the water flowed. This was set on its edge at a spring or in the line of a stream. Sometimes the slab was of large size and covered with artistic and beautifully executed carvings, either purely ornamental or representing scenes in Hindu mythology. These slabs may still be seen both in the Rávi and Chínáb Valleys, occasionally *in situ*, but more frequently prostrate or half-buried in the ground. Some of them show long inscriptions in Sanskrit, usually containing the name of the person by whom the stone was erected, and other details of interest. For a full account of the principal inscriptions and the slabs on which they are engraved reference may be made to pages 52—55, and also to the *Antiquities of Chamba*, Vol. I.(2)

(1) *Vide* Vedic India, p. 289, also Hooper's Himalayan Journals, Vol. ii, p. 276, and Thurston's Ethnograpic Notes pp. 150—154.

(2) Many of these inscribed slabs and other archaeological remains may be seen in the Bhuri Singh Museum at Chamba.

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Though now lying disused and neglected many of these slabs originally formed a part of elaborately finished water fountains of which the finest specimens are to be seen in Pángi, and the Chenab Valley, as low down as Kashtwar. The smaller ones are called *panihár* and the larger ones, *nahun*. Many of them are remarkable for the great size of the stones and the massive appearance of the structure. They are found as a rule near a natural spring, or a stream from which a supply of water was directed to maintain a continuous flow from the water spouts. The *nahuns* are usually square or oblong in shape, closed in at the sides and back, but open in front. The roof is formed of two massive stone beams, reaching from side to side in front and behind, and over these flat slabs are laid, diagonally overlapping one another. The larger slabs are as much as 20 feet long, three feet broad, and two feet thick: in the smaller *nahuns* they range from six to twelve feet in length. The stone spouts are in the back wall and may be as many as ten in number. The most massive *nahuns* are found in the Bhutna Nálá in Pádar but they have no inscriptions. The handling of such immense blocks of stone must have been a work of great difficulty. They had first to be quarried and dressed, and then dragged to the site of the fountain, which may have been some considerable distance away, and the drag-holes may still be seen in the ends of the stone. As many as 100 men were sometimes required for this purpose, and occasionally even the women had to be requisitioned. The erection of a *panihár* or *nahun* was regarded as an important and auspicious occasion and was accompanied by certain religious rites; all who assisted being entertained at the expense of the builder. In most cases, as appears from the inscriptions, they were the work of the Ránás or of wealthy *zamíndárs*. Some are still in a fair state of preservation, but most of them are now in ruins.

Age of the cults.

The aborigines of the Western Hamálaya probably belonged to both the Kolarian and Dravidian races, and their religion was a form of demonolatry and nature-worship from which have come many of the beliefs and practices prevalent in the hills at the present time.[1] The most essential feature of that religion was the worship of the earth in the form of both god and goddess as the giver and maintainer of life; and the adoration of the snake as the earth god's special emblem. The snake was also believed to have power over the wind and the rain.[2] They also worshipped the spirits and demons of the mountains, forests, rivers and springs, and the tutelary gods presiding over the clan and the family, many of which were believed to live in trees near the village, where sacrifices were offered to them. Ancestor-worship was prevalent, but this was not confined to the aborigines, being shared by the Aryan races as well. Lastly there was the form in which, among the Dravidians at least, this aboriginal worship culminated—human

(1) Vedic India, pp. 290–8.

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Age of the cults.

sacrifice—offered to the earth god at seed time and harvest, or when any special need arose. Snake charming and conjuring were also very common among those ancient peoples. This is practically a summary of what has been described in the preceding pages as being still the predominant religion of the hills. Snake worship we may therefore regard as certainly of aboriginal origin, while the Devi cult may be partly Aryan. The spirits of the mountain, forest, river and spring with ancestor-worship and many other forms of the aboriginal faith are still potent influences among the hillmen. Along with them may be classed Shivaism which, as Phallism associated with serpent-worship, was prevalent among almost all primitive peoples. It is found throughout the whole State, and some of the oldest temples belong to this cult. Vishnuism, on the other hand, though prevalent on the plains from an early period was not introduced into Chamba till the tenth century, and even at the present time exercises little influence outside the capital.

On their settlement in the hills the Aryans freely intermarried with the aborigines, resulting in the complete fusion of the two races, and the amalgamation of the two faiths. What happened is thus described by Mr. Crooke :—

"This conquest of the older by the new creed followed the general lines of Aryan colonisation. It was by the absorption, rather than by the annihilation, of the local deities that Brahmanism triumphed. We hear of none of the persecution, none of the iconoclasm which characterised the Musalman inroad. A fitting home was found in the Brahmanic pantheon for the popular village deities—the gods of fear and blood of the indigenous faith. Under these changed circumstances, and to meet the wants of the new Hindu people the Vedic theology was reconstructed. The vague nature deities of the older faith were gradually, and without any sudden dislocation of familiar traditions, modified into the supreme triad—Brahma, the Creator ; Vishnu, the Preserver ; Siva, the Destroyer and Reproducer. The first two were, in name at least, in the Vedas ; the last was assumed to represent Rudra, the Vedic storm-god. But the conception of Brahma was too abstract to suit the taste of converts reared in the traditions of a coarsely animistic faith. He has fallen out of popular regard . . . . . . Vishnu by his successive incarnations has been made the vehicle for conciliating the tribal gods or totems of tribes now well within the pale of Hinduism. Siva as Mahadeva with his consort Kali, Devi or Durga, has swept up and absorbed most of the demonolatry of the indigenous servile races."(1)

Church of Scotland Mission.

The Chamba Mission was founded in 1863 by the Rev. William Ferguson, a minister of the Church of Scotland ; and was carried on by him as an independent Mission for ten years. In 1864 a valuable site was granted by Rája Sri Singh for the headquarters of the Mission, and on this site the Mission houses now stand.

In 1870, on Mr. Ferguson's departure to Scotland on furlough, his place was taken by Mr. E. Downes, an officer in the Royal

(1) *The North-Western Provinces of India* by W. Croo e' page 64.

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Artillery, who had resigned his commission for the purpose of engaging in mission work.

Church of Scotland Mission.

Mr. Ferguson returned to Chambá in 1872, but being again under the necessity of leaving India, the Mission was in the following year transferred to the Church of Scotland, and Dr. J. Hutchison was sent from Sialkot to take over charge.

In 1875 the Mission staff was reinforced by the arrival of Mr. Wellesley C. Bailey. He was, however, transferred to the plains in 1879. In 1884 the charge of the Mission was assumed by the Rev. William Walker, who continued to hold it till 1894. From that year till the present time, Dr. Hutchison has again been in charge.

The Mission is carried on by preaching, educational and medical missionary work.

The native church had a membership of 100 in 1907, including children, and is presided over by its own pastor.

A handsome church was recently erected at his own cost by the late Rája Shám Singh, and gifted to the Mission for the use of the Christian community in Chambá.

Educational work.

The Mission maintains a Middle School for boys, opened in 1876, and a Lower Primary School for boys and girls, opened in 1864. These schools have enjoyed a grant-in-aid from the Chambá State since 1877, and are subject to inspection. A Primary Boys' School is also maintained in Dalhousie during summer, for the sons of servants, shop-keepers, and others, and receives a grant-in-aid from the Municipality. The total attendance at these three Schools for 1907 was 147.

Medical Mission work.

A small dispensary was opened in Chambá in 1894, at which the total attendance in 1907 was 10,695, of whom 6,005 were new patients; and 392 major and minor operations were performed. Extensive medical missionary itinerations are carried on throughout the State, and in the adjoining Jammu territory.

Translation work.

The Gospels of Matthew, Mark, Luke and John have been translated into the Chambiáli dialect, and printed in the Tákari character, for which purpose a printing press was set up at Ludhiana in 1881. This was the first occasion, on which these characters had been reduced to type. A First Reading Book with other literature has also been prepared and published.

Female Mission work.

Female Mission work is conducted in connection with the Women's Association for Foreign Missions of the Church of Scotland and is in charge of lady missionaries. There are two Schools of the Lower Primary standard for girls, one being for high caste Hindus, and the other for Muhammadans. In 1907 they had an attendance of 65. They receive a grant-in-aid from the Chambá State and are subject to inspection.

Zanána work is also carried on in the town by the lady missionaries, and one of these, being a trained nurse, has frequent opportunities of ministering to the people in their own homes, in times of sickness. The ladies also itinerate among the villages.

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OCCUPATIONS.
Table, No. 17 of Part B.

Almost all the ordinary trades and avocations are represented in the capital. For masons and carpenters especially there is generally a great demand, and the wage rate of these two classes of artizans has risen considerably in recent years. They receive from ten annas to one rupee a day. Among them are often to be found men from the plains, who for one reason or another have settled in the hills.

Few high class artizans are found outside the capital. In the rural tracts, as one would expect, the great bulk of the population are engaged in agricultural and pastoral pursuits, supplemented by rude home industries. Most of them hold land from the State, and those who do not themselves own land rent it from others, and are then called *jhumriyalu*. These may be of any caste. The occupations of the low castes have already been referred to under menial castes, (*vide* p. 163—5) and they are remunerated in kind by the *zamindars* at the spring and autumn harvests. Sometimes a small portion of land is assigned for their support in lieu of payment in kind. The following are the chief forms of farm service:—The Hális engage in farm work, bury dead animals and act as tailors: the Lohárs work in iron and also weave *pattu*—the coarse woollen material used by the villagers for clothing. All wood work is done by the Bádhis or carpenters. The Chamárs supply shoes, and the Sippis do sewing and weaving. The Dums or Dumnas are the basketmakers and village bards, and the Barwálas prepare matting and winnowing fans. The Kumhàrs make pottery; the Dosális provide leaf cups and plates, while the Reháras and Sareras supply ankle ornaments and wooden bowls.

Another workman of some importance in the hills is the Batera (*batta*, a stone)—half mason, half carpenter, and often a man of high caste—by whom the village houses, shrines and other buildings are erected. He too is often paid in kind, but if in cash his wage is less than that of the artizans in the capital.

Almost all the women in the villages, except those belonging to good families, engage in field labour in addition to their ordinary household duties; and in Pángi the women do all the field work except the ploughing and sowing. Few of the women in the villages are able to sew, most of this work being done by the men.

During the winter months many of the villagers, especially the Gaddis, come down to the capital, where they can earn a little money by coolie labour; returning to their homes in spring. In summer a considerable number find employment as *janpánis*, and in other capacities, in Dalhousie; as coolies and sawyers in the

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service of the Forest Department and the Timber Company; and as *shikáris* with sportsmen. They also make a little by carrying baggage for travellers.

Village life.

As most of the people of the State live in the villages, it is there we must look for a picture of their social life. There is much that is interesting about a village in the hills, though the insanitary surroundings detract a good deal from that interest. For most of the year the hill village is a scene of great activity, the kind of work varying with the season and also, to a certain extent with the *wizárat* in which the village is situated. In the Bhattiyát *wizárat*, and also in the lower parts of the Sadr and Churáh *wizárats* under 6,000 feet, there are two harvests. In the other parts of the State only one harvest as a rule is possible. In the early spring the ground is manured and prepared for the maize and *kodra* crops, which are sown first. The rice beds are also got ready and the rice is transplanted in Hár. The wheat and barley crops are reaped in Baisákh, having been sown in the late autumn and lain all winter under the snow. *Massar ká dál* is sown with the wheat and also reaped about the same time. A great deal of weeding has to be done in connection with the maize, *kodra*, *dál*, and rice crops, but not with the others. In the higher up-lands *phullan* and *bres* are sown in Sáwan and grow quickly, being ready for cutting in Asuj or Kátak. The rice, maize, and *kodra* are all cut about the same time, usually in Asuj or later according to altitude. About the same time the farmers begin to prepare the ground for the spring crops, which are sown in the autumn, and a little later in Bhattiyát than in the other *wizárats*.

As winter approaches, the farmers in the Rávi and Chináb valleys begin, in Asuj, to lay in a store of fodder for their cattle, and of this there is an abundant supply on the higher slopes where no cultivation is possible. This is brought in and dried on the house roof and stored in sheds, or in the forks and branches of trees near the village. Fuel has also to be laid in for winter use, where the snowfall is heavy, as in the Brahmaur, Pángi and some parts of the Sadr and Churáh *wizárats*. In the Bhattiyát *wizárat* this is unnecessary. The flour for winter consumption must also be ground at the water-mills, to save the labour of doing it by hand, and all other necessaries are carefully provided both for man and beast. In Pángi, even earth for cleaning the floor is stored, as none can be procured in winter.

While the men are busy with these and other duties the village women are not idle. In addition to their ordinary household work, such as cooking, spinning and tending their children, they also herd the cattle, and some of them may be away in the jungle all day on this duty. They are helped by the village boys and girls as soon as they are old enough. At harvest time the

women work in the fields, and assist in the reaping and winnowing of the grain, this latter work being done mostly on the *saran* or roof. In connection with the rice crop especially, a great deal of hard work falls to their share. When the time for transplanting arrives, they may be seen standing knee deep in water, day after day, till the work is done. It is an occupation, however, which they seem to enjoy, for they sing merrily as they toil, and make much fun for themselves by splashing the muddy water over each other, or any one else who goes near them. The weeding, too, is a work in which the village women bear a full share, as also the grass-cutting and hay-making, and in autumn they may be seen, sickle in hand, on the mountain slopes, busily engaged in providing fodder for the winter. In Pángi the women do most of the out-door work excepting only the ploughing and sowing.

In some parts of the State the winter is very severe. The people of the Bhattiyát, Sadr and Churáh *wizárats* are able to move about all the year round, unless, perhaps, for a few days at a time in the higher villages, but in Pángi and Láhul this is not so. There the winter is so rigorous that the people are to a large extent confined to their houses. After October or November the upper storey is too cold to live in, and they descend to the lower storey, which is warmer, and remain there till spring sets in. But even then there is no cessation of labour. The men are kept busy tending the cattle, spinning yarn, and clearing the snow off the roof. *Pattu* is also woven and clothes are made for the family, as well as ropes and *thobis* (carpets) from goat's hair, for use or sale in the coming summer.

Sometimes a break in the wintry weather makes it possible to visit a neighbouring village, but the roads are too dangerous owing to avalanches for any one to venture far from home. They move about, however, within the circuit of their own village when the snow is hard and crisp. As spring approaches they pile earth on the remaining heaps of snow in the fields to clear them for ploughing. The women too are kept busy all winter. Their duties consist of ordinary in-door work, such as caring for their children, cooking, and bringing water, for which snow must be melted. Their spare time is occupied in teasing out and cleaning wool, and spinning it into yarn. They also prepare a good supply of grass shoes for the family during the coming summer. In the Brahmaur *wizárat* similar conditions prevail, but the winter is milder. There, however, a general exodus takes place every autumn, most of the inhabitants migrating either to the lower Rávi valley or Kángra, where they pass the winter, returning in the spring. The few who remain, by pre-arrangement, take care of the cattle, and are remunerated according to custom.

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Divisions of time.

The usual divisions of time are as follows:—

Biyágla pahar	A couple of hours before sunrise.
Munhanera	Early dawn.
Jusmusa	Dawn.
Bhiág	Sunrise.
Kalwár	About 9 or 10 A.M.
Dopahar	Noon.
Triya pahar	About 3 P.M.
Chautha pahar	About 4 P.M.
Sanj	Sunset.
Nimosám	Twilight.
Gundulka	Almost dark.
Kalel	After dark.
Adhráta	Midnight.

Food.

In the capital the people, unless the very poor, live better than those in other parts of the State. Their food consists of milk, tea, bread, *dál*, vegetables, animal food and rice, with such dishes as *palao*, curry and rice, &c. In Bhattiyát rice is extensively grown, and as a rule the people fare better than in the other *wizárats*. The people of Churáh and Brahmaur have little variety in their diet. Animal food is a luxury as also rice. Maize is the staple food of the farmers, and is baked into cakes and eaten with *dál*, vegetables, milk, &c. Wheat and barley flour are also used, also *chinai*, which is cooked like rice. In Pángí and Láhul the people eat barley, *elo* (rye), wheat, buckwheat, *suil*, *chinai*. Part of the straw is ground with the grain and eaten, also a kind of grass called *kangash* in times of scarcity. *Sattu* is made of parched *suil*, *elo* or barley. Barley, *elo*, *phullan*, and *bres* are ground into meal for bread; also wheat, of which, however, not much is used. As maize does not grow in the valley or only to a small extent, it enters little into the diet of the people. The *roti* is cooked in the usual way, sometimes with oil or *ghi*, and walnut oil is used for burning and cooking purposes. Flesh is eaten chiefly in winter, being too dear for common use. *Ság*, *dál*, and potatoes are much used. The last were introduced into Pángí about 1878 by Mr. R. T. Burney, Superintendent of the State, and are now very extensively grown. As a rule the people of Pángí and Láhul do not fare so well as those of the Rávi valley. They drink a good deal in winter, the liquor being brewed from the *elo*, a kind of rye.

The *zamindars* eat three times a day. The morning meal is called *nuhári*, that at midday *dopai* or *rasoí*, and the supper is *rát ki roti*. *Nuhári* consists of bread. At noon either *bhát* (boiled rice) or bread is eaten, and for supper boiled rice or bread as means permit. Well-to-do people eat rice, wheat, *maida*, *básmati* rice, tea, meat, milk, &c. Poor people eat *makki*, *kodra*, barley, rice, and wheat according to their means and opportunity. In Pángí and Láhul no rice is used.

Dress.

Each *wizárat* has its own peculiar and characteristic costume, by which the people of that *wizárat* can generally be recognised without difficulty.

Sadr wizárat.—In the capital, as one would expect, a great variety in the way of dress may be seen, but there is a special costume peculiar to the town, and found nowhere else. Among Hindus there is the old style called *angrakha*, now seen only among the more aged men. This is a long tunic reaching below the knees, with a cloth waist-band, tight *paijamas*, and a small *pagri* set on the top of the head. This style of dress is peculiar to the town, but is rapidly disappearing. The younger men, and especially the educated classes, now dress in much the same way as the same classes on the plains.

Among the women the distinction is more marked, there having been practically no change in their attire in recent years. Hindu women wear a gown with a short bodice reaching to the waist, and below this the skirts fall away in numerous folds, almost touching the ground. This is called a *pashwáj*. The folds are sometimes so full as to measure 100 yards in circumference, and 30 or 40 yards are common. The *pashwáj* is worn only out of doors and on special occasions. For ordinary wear a *pairáhan* is used. On the head is a *chadár* or *dopatta* of any material which the wearer can afford: *paijámas*, called *suthan*, are also worn, and leather shoes for the feet. Muhammadan women wear the same sort of dress, but it is not so long, nor so heavy and some wear a short tunic reaching only to the knees. Under the bodice is a small vest called *angi*, and some wear a small shirt or *kurta*. Ornaments are worn, especially nose and ear-rings, armlets, and anklets, but these are not in general use unless at marriages or on gala days. They also wear necklets, and chains for the forehead.

In the villages of the Sadr *wizárat*, the dress varies considerably and there is none that is distinctive. In the south it is similar to that of Brahmaur and in the north to that of Churáh.

Brahmaur.—The costume of the Gaddis, both men and women is characteristic and striking. The old head-dress of the men is of a peculiar shape, with a flap round the margin, and a peak-like projection in the centre, said to represent the Kailás of Mani Mahes. The flap is tied up for ordinary wear, but let down over the ears and neck in time of mourning and also in severe weather. The front is often adorned with dried flowers or beads. This style of head-dress is falling into disuse, unless on special occasions, its place being taken by the *pagri*. On the body a *pattu* coat, called *chola*, is worn reaching below the knees. It has a deep collar, which hangs loose in two lappets in front, and in the sewing the wearer stows away various articles, such as needle and thread, pieces of paper and twine. The *chola* is tightened round the waist by means of a black rope worn as a waist-band. This is made of sheep's wool and is called *dora*. The coat is loose above the waist-band, and in this receptacle the Gaddi carries many of his belongings. A shepherd on the march may have four or

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five lambs stowed away in his bosom, along with his daily food and other miscellaneous articles. The legs are generally bare, but many wear *pattu paijámas*, loose to the knees for freedom of sitting and walking, but fitting tight at the lower part of the leg and ankle where it rests in numerous folds. Shoes are in common use for the feet. From the girdle there hangs a knife, a flint box and steel for striking a light, and a small leather bag, in which the wearer carries his money and other small articles of every-day requirement. The hill people are fond of flowers, and in the *topi* or *pagri* may often be seen a tuft of the wild flowers of the season, red berries, or other ornament. The chief ornament is the *tabít*, a square silver plate of varying size covered with carving and hung from the neck.

The Gaddi women wear a dress similar to that of the men, made of *pattu* and called *cholu*. It hangs straight like a gown from the neck to the ankles, and round the waist is the woollen cord or *dora*. A cotton gown of a special pattern is now common, and is called *ghundu*. It is worn in the same way as the *cholu*. The head is covered with a *chadar*, and the legs and feet are bare. The Gaddi women wear their own special ornaments, the chief of which is the *galsari*, and sometimes the *tabít*, similar to that worn by the men. They also wear heavy brass anklets, called *ghunkare* which are special to the Gaddi women(1).

The Gaddis say that they assumed the garb of Shiva and Párvati when they settled in Brahmaur which they call Shiv-bhumi or Shiv's land.

In the Bhattiyát *wizárat* the dress of both men and women is practically the same as that of Kángra.

Churáh.—The men wear a coat of *pattu* similar in some respects to that of the Gaddis, but not so long nor so well finished. The *dora* is not worn, and instead of it a cloth waist-band is common, while some have no *kamarband*. On the head is a round cap or a *pagri*. The *paijámas* are loose above and tight at the legs and ankles, but not puckered up into folds as in Brahmaur. Leather shoes, or shoes made of the bark of the *mahinda* tree, are commonly used. The Churáhis do not wear many ornaments unless on gala days. The women wear on their heads a small cloth cap called *joji* with a long tail hanging down the back, and for the body a short bodice, named *cholí*, reaching to the waist. The lower garment is a blanket fixed round the loins with a cloth *kamarband*, and hanging in folds to the ankles. They usually have shoes for the feet. As regards ornaments these are worn in the ears, (*báli*), in the nose (*bálu*), on the neck (*lau*), and on the forehead (*jinjíri*) all of silver; armlets and anklets are also worn.

Pángi—There the men wear a *pattu* coat reaching to the

(1) Brass anklets called *rehdru*, are worn by Gaddi children to ward off the evil eye, and to prevent the child from crying. They are made by the members of a menial caste, named Rehára.

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knees with a *kamarband* of cloth, often coloured. The *paijámas* are also of *pattu*, loose above, and tight below, with puckers at the leg and ankle. A small cotton cap is worn on the head, and grass shoes, called *pullán*, on the feet. A blanket is used like a plaid in cold weather, and *pattu* socks in winter and when walking on snow. The Pángi men wear few ornaments unless on special occasions. The original dress of the women consists of one blanket, which is wound round the body in a peculiar and not ungraceful manner. One end is brought over the left shoulder, and the blanket is then passed behind the back, under the right arm, and across the breast, where it is fixed to the end hanging over the left shoulder by a large brass pin. It then passes under the left arm and across the back, to the front of the right shoulder, where it is fastened with another brass pin. The ends hang down in front from each shoulder. Grass shoes are worn, but the arms and legs are often bare. On the head a small cap similar to that of the men is worn, except that it is always coloured. Little balls are often attached to the brass pins. In winter a second blanket is worn over the under one, and put on in the same way, also *pattu paijámas* and socks. Sometimes a coloured *kamarband* is worn. An older cap of thick *pattu* is worn by some of the middle aged women, but young women have discarded it. It is circular in shape with a round top, flat and red in colour. The hair is parted in the middle and plaited into a pig tail, with a tassel at the end which hangs down the back. It is becoming customary for women who can afford it, especially those who have been to Chambá, to wear cotton *paijámas*, called *suthan*. Ornaments are worn in the ears and on the neck, also bracelets if means permit, but they are not displayed unless on special occasions. Great changes in dress are taking place in Pángi, owing to free intercourse with Chamba.

Láhul.—The men wear a *pattu* coat reaching almost to the knees and usually of a dark colour. A cloth *kamarband* is common and fairly loose *paijámas* of the same material as the coat. For the head they have a small black *pattu* cap, turned up at the rim, and grass shoes with leather soles on the feet. The dress of the women is silmilar to that of the men, with some personal adornment in the way of ornaments on the head and neck. The cap is smaller with a red top and the coat often has a red stripe down each side. The hair is plaited and hangs down the back, with a tassel or some shells attached to the end.

In recent years great changes have taken place in the dress of the people not only in the capital, but throughout the whole of the Rávi valley.

Ornaments.

The following is a list of ornaments worn by men in Chamba: *kantha* or necklace; *kangan* or bracelet: *bauhnta*, worn round the arms; *bála*, or ear-ring, *chhalla* (*anguthi*) or finger ring; *murki*, or ear-ring; *mála* or neck garland. Women wear as many ornaments as they can afford, espicially on gala days, *e.g.*, *báli*, *jhumku*

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and *pharálu*, for the ears; *chauk* for the head; *bindli*, for the brow; *bálu, balak, chutki, latkan* for the nose; *mála* and *chaumpkali* for the neck; *sambih* for the breast; *kangan, gokhru, ponchi, chura*, for the wrist; *band* for the forearm; *ársi* for the thumb; *chhalla* for the fingers; *pazele, kari* and *phullu* for the feet, ankles and toes.

Those who have no ornaments borrow them from others if they can; if not, they wear such clothes and ornaments as they can afford. Coloured clothes are not worn in mourning, dirty clothes being worn, and women take off all ornaments except the *kangan* or bracelet.

Dwellings.

The capital has been almost transformed in more recent years by the extensive building opeartions carried out by the State and private persons. The new houses in the town are better built, and greater regard is paid to ventilation and light. Windows are now considered essential, and more care is taken by the people to make their homes sanitary. The dangers resulting from damp are more fully realised and guarded against. Most of the houses in the town are two and three storeys high, and all the newer ones are roofed with slates. As a rule the floor is of mud, unless in the houses of the better classes, where wooden floors are common. The cooking is usually done in the *bhor* or upper storey. The general plan in building is a square round a central court-yard, but this plan is adhered to only where the house is large. As a rule, however, each house has its own court-yard in front, even when the more general plan has not been possible. The furniture varies in quantity and quality with the social position of the occupant. Among the better classes some of the rooms will be in English style. Among the poorer classes few articles of furniture are found beyond the bare necessaries of life, but the houses are generally neat and clean. The sanitary arrangements of the town as a whole are satisfactory.

Furniture.

There is considerable variety in the way of furniture in the different *wizárats*, but all are alike in this respect that everything is of the simplest kind. A *charpai* or two will usually be found in every house, except in Pángi where they are not in common use. Cooking utensils and other vessels for food, of earthenware or brass according to the means of the family, are an essential part of the household equipment. The arrangements for storing grain are peculiar. In Bhattiyát a large earthenware barrel is common; sometimes this receptacle is of wicker work smeared with mud, called *dandu*, and this variety is also in use in the Sadr and Churáh *wizárats*. Wooden boxes of an oblong shape and different sizes are also common in all the *wizárats* except Bhattiyát. They are called *tuni* and *kanjál* in the Ravi valley, and *shikári* and *kanchar* in Pángi. Farming implements are often seen hanging on the walls. Baskets and boxes for clothing are also indispensble. In Bhattiyát the older kind of box for clothes is made

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of earthenware, called *mattan*, but wooden boxes are now coming into general use. Lastly a hand-mill (*chakki*) for grinding grain will usually be found in every house and also a winnowing-fan (*chhaj*), and a spinning wheel (*charkha*).

When a sick man is approaching death and there is no hope of his recovery, his relatives gather round him and persuade him to give, in the name of charity, all kinds of food-grains, oil, *ghi*, *gur*, cotton, fruits, sweetmeats and even more substantial things, such as couches, shoes, umbrellas, and so forth, according to the status of the sufferer. A cow, especially, is considered an indispensable gift on the part of a sick man, if he can possibly afford it, during the death agony. If there is no cow convenient, the price of one may be given instead. This charity is usually received by Gujráti Brahmans. It is called *antrishthi*, *i.e.*, the offering made at the time of death. When this ceremony has been performed, *til* and *kusha* (a kind of grass) are spread over the floor, the sick man's bed is placed above them, and the sick man himself laid on the bed face upward and his feet towards the south. Then he is made to llisten to the *páth* (or recital) of the *Gíta*, and the *Ganga jal* (water of the Ganges) is given him to drink. In the last moments *tulsi patta* (leaves of the *tulsi*, a sacred tree) and the *panjratni* (lit. five metals, —gold, silver, copper, pearl and coral) are placed in his mouth, and when he breathes his last he is bathed, dressed in fine clothes, and, if a married man, the *sehra* (a woven net of flowers worn on the wedding day) is placed on his head.

Funeral customs.

All the members of his family, his relatives and his friends gather round the corpse and each person lays thereon a shroud. The widow walks round the body, and then putting some metal (a rupee or a pice) beneath the feet, bows down her head towards them and falls on them. Then comes the ceremony of *pind dán*,(1) which is performed by the dead man's son, or, in the absence of a son, by some near relative.

The dead body is placed on a sheet of wooden planks made for the purpose called *bahwán*. The planks are covered with a red cloth and decorated with flags and flowers. All the women gather round and make a loud and prolonged "keening" over the corpse and beat themselves with their hands. The younger male members of the family shave their heads and faces, and then carry the body to the burning *ghát*, accompanied by the relatives and neighbours. Women do not go to a funeral. On the way almonds, raisins, and pice are thrown from behind over the bier. Conch shells and bells are sounded during the journey, and if possible the Dumnas supply music of other sorts, but the shells and bells are indispensable. The bier is occasionally laid on the ground to give the bearers a rest. At each stop the *pind dán* is again performed and the "keening" renewed. This occurs for the last time when the procession reaches the *ghát*, which is always

(1) *Pind dan* is a ceremony performed, at the instance of the *purohit* outside the house before the corpse is taken away. The *purohit* recites Sanskrit verses.

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on the bank of a river. The body by this time has been placed on the funeral pyre. The son, or other person performing the *pind dán*, and the near relatives take small pieces of wood (usually of deodar), light them, and walk round the pyre, and then the performer of the *pind dán* applies his torch at the head of the deceased, the other relatives following his example at the feet and sides. All present then throw wood on the pyre and all, save the members of the deceased's family, return home. The latter remain until the body has been completely burned. They then gather the bones and ashes, which they subsequently bring to the house. Before going, however, they wash away the remains of the pyre and bathe themselves in the river. All who accompany a funeral are obliged to bathe before again mixing with the world. The women perform their ablutions indoors and the whole house is purified with *gobar* (cow-dung).

Brahmans remain for ten days in mourning, Rájpúts for twelve and Khatrís for fourteen, after the day of death. When this period is over the ceremony of *kiria karm* is performed. There are two sorts of *kiria karm*; the first is called *brikhod surg*, and on that day articles, such as clothes, ornaments, and domestic utensils, are bestowed in charity. The proper recipient of these is a Brahman who is called Acháraj. The second sort of *kiria karm* is called *suphandi*, and on that day charitable offerings are made to a Brahman called Gohálu. The Acháraj and Gohálu are male or female according to the sex of the deceased. On the day of *kiria* the Acháraj is dressed up in all the clothes bestowed in charity, and loaded with the ornaments so given. On the conclusion of these ceremonies the performer of the *pind dán* and the other near relatives go to some temple of Vishnu and drink there the *charnamrit* (the sacred water from the bath of Thákur). This ends the mourning period, and the relatives may then resume their ordinary avocations and religious duties. They are strictly debarred from the latter during the days of mourning. The bones of the deceased (called *phul*, *i.e.*, flowers, or *ash*, *i.e.*, bones) are sent to the Ganges. It does not matter whether they are carried by one of the family or by a Brahman paid for the duty.

Amusements.

The hill people are merry and light-hearted, and with them sports and pastimes are more general than among the people of the plains. Almost all of them are fond of dancing, there being no social restrictions as elsewhere, and each *wizárat* of the State has its own peculiar style. In Bhattiyát alone is dancing discountenanced. Men and women always dance apart. The women's dance is called *ghorai*. Forming themselves into two groups, they move in a circle, swaying the body half way round at each step in an easy and graceful manner, with the arms alternately over the head and hanging down. One of their number acts as leader. The dancing is accompanied by singing, the song being sometimes amorous, but often a metrical setting of some

old legend or tradition. The two groups sing alternately, repeating the same words.

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The dancing of the men is vigorous, and even boisterous, especially among the Gaddis. A dancer will sometimes continue to wheel round so long, that he at last drops down from giddiness. At all the village *melas* dancing is an essential part of the procedure, and is often accompanied with drinking. The town people do not dance, and regard the practice with disfavour.

Amusements.

Wrestling for amusement is very common among the hill folk, all through the State, and especially in the Churáh, Sadr and Bhattiyat *wizárats*. In most of the *parganás* of these *wizárats* there is a yearly wrestling match called *chhinj*. On the appointed day the people flock to the meeting place from far and near, and all being seated in order on the green sward, the wrestling begins to the sound of music. When it is finished, prizes are distributed to the victors, and the people disperse to their homes.

Manly sports.

Daurna, or running, is another common form of sport.

Mugdar pherna.—The *mugdar* is a section of a tree trunk, about one and a half feet long, with a handle cut in the side. It is quite a maund in weight, and is raised with one hand, and held at arms length, or poised over the head, a feat which none but a strong man is capable of. *Mogari*, or Indian clubs, are also sometimes seen.

Chhaláng márna, or jumping, and *patthar sutna*, or "putting the stone," are also common.

Khinnu, or hockey, is a game of ancient origin in the hills, and every town has its own *chaugán* or hockey ground. The hockey goal-stones were to be seen on the *Chaugán* at Chamba, till removed some years ago in the course of improvements. When polo was played at the Mughal Court it was also probably in vogue in the hills, but there is no tradition of this in Chamba. Its Persian name is *chaugán*, but this is quite a distinct word etymologically from the word in use in the hills, which is of Sanskrit origin, and means four-sided.

Games of Chance:—These are *Shatranj*, chess; *Tásh*, cards *Chonpar*, dice; and *Chhakri*. The last game is played with cowries on a cross figure, marked on wood, stone, or the ground. To these may be added *Goli khelna* and *Gatti khelna*, both of which are played with pice, or coins of larger value, and are akin to gambling.

Other games.

Boys' games.—Of these the following are the more common:—

Chuh-chuháni.—This is similar to the Scotch game of Tig. From among a company of boys one takes his place in the centre, his object being to touch any one of the others, all of whom try to avoid him. The boy touched must take his turn in the middle.

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Hudu bharna :—A boy stands on one foot, and tries to hop a specified distance without letting the other foot touch the ground. If unsuccessful he must begin again.

Kabaddi.—Two bands of boys confront each other, a line being drawn between them. Any boy may cross this line, and try to touch a boy of the opposing side, who is thereby put out of the game. All the time he is across the line he continues to call "Kabaddi." If caught before he can return to his own side ; he is out.

Guli danda.—A small piece of wood, one inch long, and pointed at both ends, is laid on the ground, and struck near one end with a stick so as to make it rise into the air. It is then struck a second time and sent to a distance. This game, too, is played in sides.

Gindi-brág.—Similar to the game of "Hen and Chickens." In a company of boys one is a shepherd, one a leopard, several are dogs, and the remainder sheep. The shepherd goes before, and the sheep follow bleating. Suddenly the leopard tries to seize one of the flock, who is rescued by the dogs.

Luk-lukáni.—"Hide and Seek." This is played in much the same way as the English game. *Dhílo* is another form of Hide and Seek, usually played at night.

Akh-mitáni.—"Blind man's buff." It is played in much the same manner as the English game.

Chiunkal.—A plank is balanced on the top of an upright support, and a boy leans on each end. The plank is then made to swing round.

Kalái-chhuráná.—The wrist is firmly caught by some one, and has to be forcibly released.

Other games are *Píng jhutna*, swinging, *Patang-uráná*, kite flying ; *Gulel*, slinging as with a bow and arrow, a stone taking the place of the arrow.

Girls' games.—Some of the above-mentioned games are played by girls as well as boys, as *chuh-chuháni*, *luk-lukáni*, *akh-mitáni*, *píng jhutna*. Girls also play *khinnu* with a ball, which is kept rebounding from the ground as long as possible, the player repeating a formula all the time.

Dode.—This is played with five soap-nuts, one being in the hand and the rest on the ground. One is thrown into the air, and the rest picked up, and the first caught before it can reach the ground. *Ghor-puna*—two girls swing round with a grasp of each other's hands, the feet being in contact.

Hindu religious festivals and melas.

A large part of the social life of the Hindus in Chamba is connected with their festivals and *melas* which are many and varied. The following is a description of some of the chief of these :—

1. *Baisákhi* or *Basoa.*—This festival is held on 1st Baisákh, the Hindu New Year's day. Earthenware pots (*gharas*) full of water

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are placed on some grain strewn on the floor with other fruits of the season. After *puja* by a priest these are given, in name of the *pitrs* (ancestors) to Brahmans or to a sister's children.

2. *Horí.*—This is held from 1st Baisákh with the same observances as are customary during the Holi. For some reason these observances seem to have been discontinued at the regular time, and a separate *mela* instituted, called Hori, which is unknown on the plains. Possibly a Rájá may have died while the Holi was going on, or a later date was adopted owing to the unsuitableness of the season at which the Holi is held. The Hori used to be held with much more enthusiasm than it is now. The rough play began in the palace, and was adjourned first to the public gardens, and then to the Chaugán. A pile of coloured flour having been prepared, small bags were filled with it, and each player had a supply with which he pelted his neighbours. The players were either on foot or horseback, and the play went on for several days, not only young, but also middle aged men joining in it.

3. *Somávatí Amávas.*—The new moon falling on a Monday, women go round the *pipal* tree a certain number of times with fruit.

4. *Puran máshí or Punya of Sat Naráin.*—This is a fast and is observed at every full moon. The family *purohit* recites the story of Sat Naráin, and people present sweetmeats to him, some of which he keeps, and the rest he returns, and this is called *parshád* or a holy thing. Newly born infants are taken out to look at the first full moon after birth, this being regarded as lucky.

5. *The Yátras.*—These are twenty-one in number, and continue from 1st to 21st Baisákh. One day is added for every heir-apparent born to a Rájá after his accession, provided the child lives till the next *mèla* comes round. They were more strictly observed in past times than now. On each day it was the custom for the Rája, or his deputy, to visit in fixed order certain temples in the town, starting from the Palace, and returning to the Champávati Temple. Thereafter wrestling took place daily on the Chaugán in the presence of the Court. On the last day a Durbar was held, at which prizes were distributed. The *Yátras* are closed with an amusing ceremony. An old man appears in soiled garments, with a cage on his head containing a cat, a bow and arrow in one hand, and a piece of paper in the other. Coming forward in a manner fitted to excite the mirth of the onlookers, he hands the paper to the Rája or his deputy, and putting down the cage lets out the cat. As it runs away he pretends to shoot an arrow after it, and this is the signal for the *mela* being at an end. During this *mela* the *devís* of Deví Kothí in Baira and Lundi in Dhundi are brought to Chamba on a visit to the Chaund and Champavatí *devís*, all of whom are believed to be sisters. They remain till the *Yatras* are over.

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6. *Nág-panjamí.*—This is held on the fifth day of the dark half of Jeth and seems to be a form of snake worship. Men draw pictures of snakes in their houses and worship them. They also cook *khír* and *mahírí*, and give them to the Brahmans and to their own relatives. *Khír* is rice and milk with sugar, and *mahiri* is made of butter-milk and rice, with salt.

7. *Nirjala Ekádashi.*—Held on the 11th day of the light half of the moon, in Jeth or Hár. It is observed as a fast, and falls in the dry heat before the beginning of the rains. People give *sharbat* to one another and eat *phulan*, *suil*, fruits, &c.

8. *Sankránt of Asár or Hár.*—Falls on the first of Hár, called also Síle Suhále kí Sankránt. Starch is cooked with sugar and *ghí* by the people, and distributed among their friends.

9. *Sáwan kí Sankránt* or *Barsálé kí Sankránt.*—Held on the first of Sáwan. People draw a line with cowdung round the walls of their houses, about three feet above the ground. The meaning of this is unknown, but is probably a superstition connected with the averting of sickness and calamity during the rainy season.

10. *Minjrán ká Mela.*—This *mela* is held on the third Sunday in Sáwan. In its main features it is peculiar to Chamba, though the name is known, and some of the ceremonies are observed in other parts of the hills. The essential part of the *mela* consists in the throwing into the Rávi of a male buffalo as a sacrifice to the river god. A week before the time comes round each person has a silk tassel made, which is attached to some part of the dress and worn. This is called a *minjar*. On the day appointed, the Rája and his Court proceed to the spot, where the *mela* has been held from time immemorial. There a great concourse of people assembles. The Rája gives the signal by throwing into the river a cocoanut, a rupee, drub grass, and some flowers, and thereupon the live buffalo is pushed into the flood. The Rája throws his *minjar* in after the buffalo and all the people follow his example. The animal is then closely watched, as its fate is believed to foreshadow prosperity or adversity for the coming year to the reigning family and the State. If carried away and drowned, the event is regarded as propitious, the sacrifice having been accepted. If it crosses the river and gets out on the other bank, this also is propitious—the sins of the town having been transferred to the other side of the river. But if it emerges on the same side, coming evil is portended to the State. Being a devoted thing, the animal, if it escapes, is retained till the following year, doing no work, and is then cast in again, and so on till finally carried away and drowned. The buffalo is provided at the expense of the State. This *mela* is probably of aboriginal origin, and connected with the earth-worship, which was so prevalent among the aborigines of the hills. It was probably intended to

secure good rains and a bountiful harvest. The ancient name of the river god in Aryan times was Varuna and the present name is Birbatal, but he also bears a Muhammadan name, Khwája Khizr, and is worshipped all over the Punjab, as the god of wells, springs, streams, and rivers. The fact of the *mela* being always held on Sunday may have some connection with sun-worship.

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11. *Bhojrí.*—This fair is held for the two days following the *minjar mela*, and is attended only by women and girls. These in gay apparel, climb the flight of steps to the Chámunda Temple, singing as they go, and offer flowers. It is probably a continuation of the *minjar* but the meaning is now unkown.

12. *Bhádon kí Sankránt.*—Called Patroru kí Sankránt. *Pátrorus* are made of the leaves of the *Kachálu* plant, on which are spread flour, salt, condiments, &c., and the whole is cooked in ghí or oil and eaten, and some given to Brahmans.

13. *Rakhar Punya.*—Held at the time of the new moon in Bhádon. A silk thread called Rakhri, made by a Brahman, is tied round the right wrist, and worn till the Rath Rathani *mela* comes round, when it is taken off and thrown at the Rath.

14. *Durbáshtmi.*—Held on the eighth day of the light half of Asúj or Bhádon. This is the day for bathing in the Maní Mahes lake, in the Budhil valley. Pilgrims come from long distances, and from beyond the confines of the State, and in passing through Chamba in bands, call aloud, "Mani Mahes kí jai." On the day of the *mela* at the Maní Mahes lake a man starts with water from the lake, which he carries to Chatrárí. With it Satkí Devi, the goddess of the place, is bathed, and the *mela* there is held on the third day after that at Maní Mahes.

15. *Janam ashtmí.*—This is a fast in honour of the birth of Krishna held on the eighth day of the dark half of Bhádon. Women visit the Lakshmi Náráyan Temple, and special *puja* is done. Only *phulan* and grains suitable to fasts are eaten. Bhádon is called the *kálá mahíná*, owing to Krishna's birthday falling in it, he being always depicted as black.

16. *Anant Chaudas.*—A fast held on the fourteenth day of the dark half of the moon in Bhádon, and one day before the Rath Rathní *mela*. An *ánant* or armlet is put on the arm, which may be either of thread or silver. If of silver, it is left on for good; if of thread, it is renewed at the end of a year with certain ceremonies. Every night in Bhádon, a number of *dívas* or earthen lamps, are lit for a short time in the name of the *pitrs* (ancestors), and after burning a little while are allowed to go out. The number varies from five to seven.

17. *Sair kí sankránt.*—The first day of Asúj. This ceremony is held to mark the ingathering of the autumn harvest. New grain is worshipped with the *kimb* or lemon. *Sanj* or sweet bread

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fried in *ghi* is made, and worshipped along with the new grains of the season. On this day Shiva is believed to forsake his abode on the Kailás peak, near Brahmaur, and retire for the winter to the lower regions of the Earth called Payálpur, where he remains till Shivrátrí comes round in the month of Phágun. On the same day the Gaddi shepherds in Pángí and Láhul begin their return journey towards the outer hills.

18. *Rath Rathní.*—This *mela* is held at the new moon of Asúj. The Rath is a square frame of wood with a piece of cloth tied round it, and is prepared at the Hari Rai Temple. The Rathní is the figure of a woman made up with clothes, and is prepared in the precincts of the Lakshmi Náráyan Temple. All being ready, the people throw their *rakhars* or silk armlets, worn since the Rakhar Punya *mela*, at the Rath, and it is then carried to the Chaugán, and is met by the Rathní, which has been brought from the Lakshmi Náráyan Temple. The two figures are made to touch each other, and the bearers then rush apart. The Rathní is taken to the Champávatí Temple, and the Rath is carried through the town, brought back to the Chaugán, and torn in pieces. The *mela* seems to be associated with marriage and widowhood, but the true significance has been lost. It is probably of ancient origin.

19. *Purnhout* or *Rám Nawmí.*—These are the first nine days in the light half of Asúj, and Purnhout is the last of them. They are considered to be very lucky. As far as possible, all new undertakings are begun in these days. Parents send their children to school for the first time. On Purnhout young unmarried girls are given sweetmeats and worshipped.

20. *The Nivrátrás.*—This is much the same as the preceding. These "nine nights" occur twice a year, in Asúj and Chet, and the ninth or last is called Purnhout in Asúj, and Rám Nawmí in Chet. On each occasion they are the first nine nights of the light half of the moon.

21. *Durga ashtami.*—This *mela* is held in honour of Durga or Kálí, and is on the eighth day of the light half of Asúj. There is a special service in Shiva and Kálí temples, with ceremonies in the houses of the people.

22. *Vijai Dashmi.*—Held on the tenth day of the light half of Asúj. It is the same as the Dasehra on the plains, but is not much observed. *Puja* is done to the hearth, and fires are lit for the first time, for the winter.

The same date is observed as the birthday of horses, and a horse from the Rájá's stable, gaudily caparisoned, is led round from house to house, the grooms expecting a present. This birthday is observed at night in the Palace on the approach of winter.

23. *Karwa Chauth.*—Held on the fourth day of the light half of Asúj, and is a day of fasting for women, who are not in widowhood.

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Mothers send something specially prepared, and called *baya*, to their daughters, or if the mother is dead the woman cooks it herself. At night the women of a family sit in a circle, sing, and pass the *baya* round among themselves and their friends. They worship the moon on its appearing, and break their fast by partaking of food, giving it first to the oldest person present.

24. *Hoí.*—This *mela* is held in Asúj. Mothers of sons fast, and at night, after giving dinner to the *jhínwarí* or water-carrier, they take new grain, and place it on a board with figures on it. This is then given to the *jhínwarí*.

25. *Panj Bhíkhámí Ekádash.*—This is the first of five days of fasting, and falls on the 11th day of the light half of Kátak. Only fruit or grain is eaten, no cooked food.

26. *Diwálí.*—Held two days before the new moon in Kátak. They make a drawing of the feet of Lakshmí, wife of Vishnu, the goddess of wealth, and worship her. At night they distribute sweets, and light up their houses and shops for the goddess to come in, with the wealth she is supposed to bestow on favoured votaries. The law against gambling being relaxed, by order of the Rája, for two or three days, the people give themselves up to this practice, both in public and private.

27. *Bhalí Ráj.*—Held one day before the new moon in Kátak, being the day following the Diwálí. On this day all Hindu workmen and artificers worship the tools used in their several trades or occupations. The day is observed as a holiday, no work of any kind being done in which their tools would be employed; incense is burnt to his tools by each workman, and sweetmeats are distributed.

28. *Bhái Duj.*—Held on the day of the new moon, following the previous festival. Sisters visit their brothers with sweets and *tambol* (a napkin containing sugar, cardamoms, and dried cocoanut) and present these presents. Brothers in their turn give a dinner to their sisters.

29. *Lohrí.*—This *mela* is held on the last two days of Poh, the first day being called *Jágra*, and the second *Lohrí*. A fire is lit by the boys and young men in each of the 12 *mahallas*, or quarters, into which the town is divided, and each of these is named *Lohrí*. The one near the palace is called *Rája kí Lohrí*. On the first night the young men engaged in the *Lohrí* proceedings are, by common consent, and ancient custom, allowed to carry away and burn any wood they can lay their hands on. A careful watch has to be kept on all heaps of timber, gates, &c., even gate posts, if of wood, being pulled up and burnt. No respect is shown to State property any more than to that of private persons.(1) The doors used to be wrenched off houses, and shop-keepers sleeping in front of their shops were liable to have themselves deposited on the ground, and

(1) The rough play in connection with this *mela* has greatly diminished in recent years.

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the *charpai* seized and burnt. On the second night, or night of the *Lohrí*, after certain rites, a *mashára* or torch of wood is lit at the Rájá's fire, carried round to the others in order, and thrust into each of them. From each a fresh torch is lit and joins the procession, the Rájá's torch leading. At each *Lohrí* or fire a struggle takes place, the young men of the *mahalla* trying to wrench the torches from the hands of the intruders, and burn them. Only the Rájá's torch is unmolested. In trying to do this, fierce fights used to take place, sometimes with injury to life and limb. The proceedings are now controlled by the police. Having made the circuit of the town the torch bearers come down to the Chaugán where there are three fires. After thrusting their *masháras* into them, the remnants of the torches are carried back to the different *mahallas*, unless they have been entirely lost in the struggle. At this *mela* brothers give *khichrí* (*dál* and rice) to their sisters and other relatives and also to the Brahmans.

30. *Mágh ká Sankránt.*—This is the first day of Mágh, which is observed as a holiday. They feast their relatives and friends, give to Brahmans, and make special offerings in the temples. *Khichrí* is eaten.

31. *Bhim Sen Ekádash.*—A fast in honour of Bhim Sen, a hero of antiquity, and held on the 11th day of the light half of Mágh.

32. *Sanghat Chauth.*—Held on the fourth day of the light half of Mágh. Women fast during the day, and prepare balls of *til* with sugar, and break their fast after the moon rises.

33. *Basant Panjmí.*—Held on the fifth day of the light half of Mágh, this being regarded as the first day of Spring. People offer flowers in the temples and also sweets, which are afterwards distributed. It is customary to wear something yellow on this day, such as a yellow *pagri*, this being the prevailing colour of the season in nature.

34. *Shívrátri.*—This *mela* is held on the third day before the new moon of Phágun, being the night in which Shiva is believed to return from Payálpur, or the lower regions, where he spends the winter, to the Kailás at Brahmaur. Earth worms, snakes, etc., which have been deep in the ground all winter, are believed to come up to the surface along with Shiva, and this would seem to indicate that Shivaism is essentially an earth worship, probably of aboriginal origin. The day is observed as a fast with special offerings in the Shiva temples. On this day the Gaddi shepherds begin their return journey towards the higher mountains, from their winter pastures near the plains.

Dholru kí Sankránt. This is the first day of Chet being New Year's Day of the Sálaváhana era. The people think it lucky to hear the name of the month first from the mouths of Dumnas

CHAP. I, C.

Population.

Hindu religious festivales and *melas.*

or low caste musicians, who in accordance with ancient custom, go round for eight days from door to door, each with a *dhol* or drum, singing and playing. Presents of clothes, grain and money are given them.

35. *Holí.*—The festival is held on the day of the full moon of Phágun or Chet. As already mentioned, the rough play with throwing of coloured flour, so general at this season on the plains, does not take place in Chambá; it having been transferred for some reason to the Horí festival in the beginning of Baisákh. Firewood is collected from the different parts of the town during the day, and piled up near the palace, where two large bonfires are prepared. As evening sets in, these are lit, and many others may be seen blazing on the adjacent hills. Some religious ceremonies are performed by a Brahman before the fire is lit, and the people afterwards throw in grains of Indian corn and other cereals, and walk round the flame. *Puja* is again done to the hearth and fires are discontinued for the season from the time of this *mela.* The people also observe the festival privately in the same manner in their own homes. It is doubtless connected with the advent of the New Year, which formerly began in Chait.

36. *Suhiyán.*—This *mela* begins on the 15th Chet, and lasts till 1st Baisákh, inclusive. The circumstances from which it took its origin have already been related (page 73). It is believed to date from the time of Rája Sáhila Varma, A.D. 920-40. The first five days are for low caste women, the second five for girls of high caste, and the third five for high caste women. The three last days are the chief days of the *mela*, and the last day is called Sukhrát, meaning "peace be with you." On these three days especially, the women of the town and neighbourhood may be seen in their gayest attire, climbing the steps to the Ráni's shrine, where they sing her praises and present their floral offerings. Only women and girls are present, and on this great occasion even the Palace Ladies are allowed to mingle with the throng and join in the celebration. They are all entertained at the Rajá's expense.

Most of the above festivals are observed, more or less fully in the villages of the Sadr *wizárat* as well as in the capital, and many of them in the other *wizárats.*

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II, A.

Agriculture

General description.

The general appearance of the country has already been described, and the agricultural system is just what one would expect in such surroundings. The terraced fields, with which the traveller in Switzerland is familiar, are here the commonest of sights. They are laid out with a regularity and eager care to secure every cultivable inch, that shews a wonderful diligence and pertinacity on the part of the peasants. When the valleys open out into level places, as at Chamba itself, we find large fields parcelled out as in the plains. These level spots are frequently of many acres in extent, and present a picturesque appearance of comfort and simplicity, as they nestle at the foot of some beetling promontory. Another feature of the landscape are the plateaux along both banks of the principal rivers, and in many of the side valleys and ravines; often projecting to a considerable height above the surrounding country, with almost perfectly level tops, like sugar loaves with the conical end sliced off.(1) These flat tops lend themselves to cultivation, but the crops necessarily depend solely on the rainfall for their existence. This is not so constant as might be expected, or rather the rain, though frequent enough, does not always fall in sufficient quantities at the proper time of the year. What renders many fields unproductive, when all other circumstances are favourable, is the presence of stones which crop up in perfectly astonishing numbers. The more they are cleared away the more stones there seem to be. Here and there one may see evidences of the unavailing labour of the farmer in this respect, in the lines of stone walls, which make the fields present a very good imitation of some of the best hunting-country in the west of Ireland.

Soils.

The people divide the soil into the two main classes of *kuhli*, *i.e.*, that irrigated by *kuhls*, and *otar*, *i. e.*, that dependent solely on the rainfall. Each of the two classes is divided into three kinds, according to the situation and nature of the land, *viz.*, *maidán*, *oti*, and *gaggal*. *Maidán* means land more or less level and open, *oti* means land that is rugged and uneven, and *gaggal* land that is full of stones. Thus we have the six sorts of soil:—

Maidán Kuhli, Oti Kuhli, Gaggal Khuli; Maidán Otar, Oti Otar, Gaggal Otar.

Some further divisions of the kinds of soil will be noticed under the heading "system of agriculture"; they are peculiar to one or two *wizárats*, and are not recognised throughout the State.

Sowing and harvesting.

The spring or *rabi* harvest is here known as *báhri*, and the autumn harvest or *kharíf* as *sairí*. There are variations of these words in the different *wizárats*, for instance in Pángi the harvests are called *básti* and *shirwán*, respectively. The *báhri* crop is sown

(1) These are composed of alluvial conglomerates, and are probably of lacustrine origin.

CHAP. II. A. Agriculture

in *Asuj* (September-October) and reaped in *Sáwan* (July-August), the *sairí* is sown in *Sáwan* and reaped in *Asuj*. It will be seen that the spring crop is particularly late in these regions as compared with the plains, and this makes the hill peasants' summer a very busy time. However, it is not in many places that two crops are obtained.

Rotation crops.

Rotation of crops is fairly well understood and its importance realised by the hill farmers, but the order varies with the different conditions natural to a mountainous country. In the Bhattiyát and the lower parts of the Rávi Valley wheat alternates with rice in *kuhli* or irrigated land, and wheat or barley with *makki*, *másh*, etc., in *otar* or unirrigated land. In the higher mountains little rice is grown, and the winter crops, consisting of wheat, barley and *masur ka dál*, are usually followed by *makki*, *phullan* or *bres*, etc. The general order of rotation is somewhat as follows :—

Wheat, *phullan*, *másh* or *bres*, after which the land meant for the *makki* crop is often left fallow for the winter, and wheat is sown on this land after the *makki* is cut; and is followed by *phullan*, *bres* or *másh* the next summer. The rotation is not carried out on any fixed system and seems to depend very much on the individual practice of the farmers.

In Pángi much the same order is observed, but there hardly any maize is grown, and after cutting the wheat and barley crops the unirrigated land lies fallow all winter and is used for *elo* in the following spring. *Phullan* and *bres* are sown in irrigated land after the wheat and barley crops are cut. In Láhul and the Bhotauri villages of Pángi the land is all *ekfasli*, the crops being sown in spring and reaped in autumn, but there too a certain rotation of crops is customary.

Manure.

The fields are manured as far as possible for every crop, but special manuring is provided for the wheat, maize and tobacco crops. The materials used as manure are : (1) *goha* or *mail*, that is cattle dung, fresh or dry, which is collected in a heap, called *maluh*, near the village ; (2) the leaves and grass used for bedding the cattle, which after being soaked with the excreta of the animals is, like the cattle dung and any other refuse material or sweepings, daily added to the heap. This goes on fermenting all winter till in Baisákh or Jeth the first demand for manure is made upon it, and this is repeated for every crop sown. After the first ploughing, called *oghár*, the manure is scattered over the field and a second ploughing, called *jel*, then takes place to mix it with the soil. The seed is then sown and for the third time, called *berak*, the plough is passed over the ground, being followed by the *sohága* or *dáh* to level off the surface and complete operations. Owing to the great labour involved ploughing is seldom done more than thrice in the hills, but great importance is attached to proper manuring. For some crops the ploughing is only done twice, or even once.

CHAP. II.A. Agriculture. Manure.

(3) For the rice and wheat crops especially manure is often obtained by folding sheep and goats in the fields; and for this purpose passing Gaddis are induced by liberal payment to allow their flocks to settle for several nights in different fields. Indeed there is often a brisk competition for this favour among the farmers, which the Gaddis do not fail to turn to their own advantage. This kind of manure is considered the most valuable of all.

Principal crops.

The principal staples in the *Sadr wizárat* are wheat, barley, rape seed, *masur* (lentils), *dhán*, (rice) *makki*, *kodrá*,(1) tobacco, *til*,(2) *másh*,(3) *mung*,(4) *kulth*,(5) *phullan*,(6) *suil*,(7) and *bres*.(8) Churáh produces the same crops, with the addition of a little opium. This *wizárat* and the Bhatityát are the most fertile in the State, the latter being especially rich in moist land like that known as *ábi* in the plains. It produces most of the crops mentioned above, but the principal crop is *dhán* or rice, in the cultivation of which a large proportion of the population is engaged. Brahmaur also produces these crops, but in a lesser degree, with *kauni*(9) and *chinai*(10) in addition.

Wheat, barley, *bres*, *phullan*, and potatoes are common to both Pángi and Láhul, whilst Pángi also produces *elo*, *suil*, *bajar bhang*, *chinai*, *kodrá*, *masúr* and peas. All hilly tracts and sunny villages produce potatoes. The following kinds of vegetables are also grown in Pángi:—(1) *Pabain*, a kind of *chukri* (rhubarb) which is stored in September, and threshed and ground with wheat or barley. (2) *Tila* or sweet *pátis*, which is eaten when fresh and green, with salt, or sometimes it is boiled first. The flour made from it is mixed with wheat, and then baked into loaves. (3) When grain is scarce, a kind of grass, called *kangash*, is threshed, steeped (to remove the bitter taste), and eaten with butter, milk, or curds. The fruit of the Pavia Indica (*gun*) is also collected for food for man in times of scarcity; after being soaked in water for several days to remove the bitter flavour, it is ground and eaten, either alone or mixed with flour, as when taken alone it is very bitter.

Churáh supplies Bakloh and Dalhousie with grain, and Pángi also has often to make demands on the same *wizárat* for all sorts of food-grains. The surplus produce of Sihunta, Bhattitikri and Tundi is sometimes sent to Núrpur and Kángra, but very often a return is required in times of scarcity. In Brahmaur, Trehta and Chanota it is impossible to get rid of surplus produce, and in the days of scarcity no help can be given; so cut off are these places from the neighbouring *wizárats*. Hence arises the proverb:—

Mata hoiá, tán páná kotáín.
Náhin hoía, tàn jáná kotáín.

(1) Eleusine corocona.
(2) Sesamum Indicum.
(3) Phaseolus radiatus.
(4) Phaseolus mungo.
(5) Delichos uniflorus.
(6) Fagopyrum emarginatum.
(7) Amaranthus anardana.
(8) Fagopyrum esculentum.
(9) Pennisetum Italicum.
(10) Panicum miliaceum.

CHAP. II.A.

Agriculture.

If the harvest is plenty,
There's no one to buy;
If the harvest is scanty,
We must lie down and die.

System of agriculture.

Arable land comprises *kohli* and *otar*; the former irrigated by *kuhls* or cuts, and the latter dependent on rain. In Chamba proper many small fields, watered by streamlets, produce *dhán* or rice, and it is also produced in the lower parts of Churáh, but not in Pángi or Brahmaur. It is grown in abundance in the plain tracts of the Bhattiyát, and this makes it the richest tract in the State, Land which produces *dhán* with the aid of rain is called *amráni kohli*, and is regarded as equal to *otar*. Though the Rávi flows through the State, it irrigates no portion of it, but water for irrigation is mainly drawn from small streams, by means of *kuhls* or cuts. Land near the capital, irrigated by streams, is termed *kuhli*; similar land in Churáh is called *kohli* or *sháli*, and in Bhattiyát *kohli*, *ruhni* or *dháni*. Crops and grass cannot be grown in fields in Pángi or Láhul without irrigation.

Rice.

Rice is grown in three ways termed *ruhni*, *battar* and *chhaip*.

Ruhni.—Early in Jeth, *dhán* is kept moist for eight or tendays, till it has germinated. Then it is sown in nurseries in which the water is retained, called *orihán*. First the field is twice ploughed, and ridges (*bir*) are then made in it. When the field is full of water, the owner summons the people of the neighbouring villages to his aid. Next morning, men and women with their bullocks all come to the fields, and all get in the morning one or two *chapáttis* as their *nuhári* or breakfast. The men plough the fields and repair the ridges. Some take up the plants from the nursery, and pass them in small bundles (*juri* or *roli*) to the women to plant in the fields. These women are called *ruhi*. At noon, they are given wheaten bread, *dál*, *kári*, *ghi*, and *ladhu*, at the owner's cost. The women amuse themselves by throwing mud on the passers-by, and sing merrily all the while. Those who work reciprocally for one another are only fed, but the menials, who are not helped in return, are paid thus :—a woman gets six *rotis* (loaves) and one *máni* ($1\frac{1}{4}$ sers) of wheat flour, and a man two sers of wheat; but these rates vary in different localities.

Battar.—In Baisákh the fields are twice ploughed to crush the clods, and then watered in Jeth. After the water has dried up, the field is levelled with a clod-crusher, and the rice sown.

Chhaip.—The field is prepared as in the *ruhni* method, and germinated rice grains are sown in it, without being sown in a nursery. The *ruhni* and then either the *battar* or *chhaip* methods are used alternately every second year, the object being to level the fields, which have been made uneven by the *battar* and *chhaip*

CHAP. II, A. Agriculture Rice

processes, by the *ruhni*. The *ruhni* is a more expensive method than either of the other two, as it involves more labour. The *chhaip* yields an abundant crop, but it is very liable to result in loss if the rains fail, and so it is not popular.

The *chhaip* and *battar* methods of sowing rice are common in the Bhattiyát, and in lands near the capital, where the fields are large. But the *ruhni* is in vogue where the irrigated fields are small, and the fields are allowed to lie fallow in the Rabi. *Kuhls* are also called *challas*, and the opening from a *challa* into a field is called *oniyári* or *muniári*.

In the Bhattiyát, in large irrigated villages, the State *kuhls* are managed by paid officials. Elsewhere the *zamindárs*, by themselves or through the *kámdárs*, appoint a man as their *kohli*, and it is his duty to collect labour and repair the *kuhls* either late in Baisákh, or early in Jeth. He distributes water to the *zamindárs* in turn, and settles all disputes connected with it himself, or submits them to the *kámdárs* of the *pargana*. The *kohli* is unpaid but gets his food on the *ruhn* day; besides a *lánga* (man's load) of grain at harvest, according to the extent of the land irrigated. In some places the *kohli* gets a *máni* of *dhán* for each *kunnu* or *ghumao*. If the *kohli* is of impure caste, he recives both food and *lánga* on the *ruhn* day. He receives this as a gift and not as of right.

Maize.

Makki, maize or Indian corn, is the staple product and food of the people, who sow it largely throughout the State, except in Pángi, Láhul, the higher and colder villages of Brahmaur, and the level irrigated parts of the Bhattiyát, which only grow *dhán*. *Makki* is universally called *kukari*, and is consumed all the year round. Its merits have passed into a proverb in Chamba:—

Kukari siyán, : Ráthi puchhiyán.
With *kukari* to feed him,
The Hillman is strong;
With a Ráthi to lead him,
He'll never go wrong.

This grain is produced more abundantly than any other crop of either the Kharíf or Rabi. If the *makki* crop fails, it means famine in Churáh and the *báráni* villages of the Bhattiyát. In the colder parts a piece of land is kept fallow in the Kharif. Such a plot is called *basánd* or *baindh* in Chákrohi[1] and Churáh, *phalli* in Brahmaur, and *brayáh* in the Bhattiyát.

The *basánd* is either manured, or sheep and goats are penned on it, and after a shower of rain *makki* is sown in it in *Baisákh*, or early in *Jeth*. In warm villages it is sown after the Rabi has been cut. The crop first sown is called *jethi* and the last sown *kanhi*, from *jetha* elder and *kanha* younger.

(1) Chákrohi means four kos all round Chamba town. It is not an *iláqa*, but includes portions of several *iláqás*.

Maize.

The method of cultivation is as follows :—The land is first manured, then ploughed, (the first ploughing is called *oghár*), and finally sown. When the *makki* appears above the ground within a week or so, the field is weeded. When the crop grows high, it requires a second ploughing. One man drives the bullocks, and two or three men follow him to lift up the plants, etc. If the crop is too thick, the plants are thinned out. This is called *halodni* or *gudni*. Jackals, pigs, and bears damage the crops, which require constant watching at night, especially if near or in a forest, and both men and women light fires in the fields, and keep watch on *pahrális* (*macháns*). The produce is generally excellent, but the labour required is considerable. After the maize crop has been cut the cobs are separated from the stalks and spread out on the *saran*, or flat roofs of the village houses, to dry; affording a very pretty sight in autumn. The grain is then separated from the cobs and stored away.

In some parts of Pángi two crops are always sown. Though it is a mountainous tract, some parts of it are warm and adapted to the cultivation of *kukari*. The produce is excellent, but the crop is not a favourite one, as it is coveted by the people, who either steal the cobs or beg for them. In fact the whole crop is thus consumed, or eaten, and the owner reaps no benefit from it.

Tobacco.

Tobacco is grown only for private use, and four varieties are recognized:—(1), *tamáku*, the common or *desi* plant. (2) *Tamáki*, a variety of the first. These two are most in favour. The plants, if not kept down, grow to a good height. (3) *Gobí*, which is not so tall, but the leaves spread out like those of a cabbage. (4) *Bimbaru* or *Sáppu* grown in the higher mountains and Pángi.(1) The first two kinds are sown in beds and transplanted: the other two are sown in the open field, but for all the soil must be well prepared and manured. Of the first two varieties only the leaves are used: but, in the case of the last two, leaves, stems and seeds are all pounded together for use, and they are said to be strong-flavoured and some-what nauseous. All the varieties are planted at the beginning of the rains and cut in October.

Potatoes.

There are two varieties of potatoes grown in the Ṣtate; one of which is called Desi and the other Angrezi. The first are small and yellowish and the second large and whitish. Both kinds are planted in the spring—March or April—and the Angrezi kind ripen in June, the Desi not till September—Potatoes were introduced into Pángi as late as 1878, and are now grown all through the valley: indeed one finds them more or less in every part of the State. A good market for them exists in Dalhousie during the season, and they are frequently exported to the plains in the cold weather.

Wheat.

Wheat is grown all over the State to the utmost limits of Pángi and Láhul, and two varieties are recognized. The first, called *báthru*, is grown in Bhattiyát and the lower part of the Rávi

(1) Different names are in use locally for some of the varieties.

CHAP. II.A. Agriculture. Wheat.

Valley, where it ripens early and is usually reaped in Jeth: the second, called *bareyáru*, is found especially in the higher mountains and Pángi. It takes longer than the first variety to ripen and is not cut till Hár or Sáwan. The *báthru* variety has a tall stalk and the grain is whitish in colour, while the other variety is short with a reddish grain.

The hill wheat is inferior in quality to that grown on the plains, and is sparingly used among the villagers; who prefer *makki* which is cheaper and more plentiful. Most of the wheat grown in the Rávi Valley is sold in Chamba. This, however, does not apply to Bhattiyát where the people live chiefly on wheat and rice.

Barley.

Barley too is extensively grown and used by the villagers as food, either alone or mixed with wheaten flour. In Pángi the only variety is called *elo*, a kind of rye from which the spirituous liquor, named *lugri* is made. *Sattu* is made from parched barley and other grains. In Bhattiyát wheat and barley are sometimes sown in the same field, called *berar*.

Spring crops.

The *Báhri* or spring crops consist of the following:—Wheat, barley, *sarson*, *masúr ka dal*.

Autumn crops.

The *Sairí* or autumn crops are:—Rice, *makki*, *kodrá*, *másh*, *mung*, *kulth*, *raung*, *chinai*, *kauni*, *bajar-bhang*, *sálan*, *suil*, *phullan*, *bres*, *bangari*, *moth*, tobacco, potatoes, *til*, a little *kapás*, peas, *kesar*.

Fruit.

As might be expected in a country which has not yet been opened up to foreign trade to any great extent, the cultivation of garden fruit is not extensively carried on. Pángi has an excellent climate, and is eminently adapted for the production of many kinds of fruit, but the people are chary of growing it, owing to the absence of markets and assured profits. The orchard planted by the Forest Department yields all kinds of fruits.

The wild and cultivated apricot (*desi chír* and *khúmání*), the walnut, peach, apple, pear, plum and quince are grown in the Sadr *wizárat*. Churáh produces apples, pears, walnuts, and quince. The wild apricot is also gathered and dried: it is then called *kishta* or *sukerí*. In Pángi, the edible pine, (*chilgoza*), *thángí* (hazelnut), and a walnut with a very hard shell grow wild in the forests and fields. The wild gooseberry and the black and red currant are common, also wild rhubarb. The bramble, raspberry and strawberry are found in various parts of the State. Láhul gives no fruit but the wild apricot. In Brahmaur the walnut, peach, wild apricot, and other similar fruits are very common. The warmer parts of the Bhattiyát are the only places in which the mango is cultivated. Oil is expressed from the stones of the various fruits, and used for lamps.

Tea.

The only place in which tea is cultivated in the State is in those parts that are nearest to Sháhpur and Kángra, in British territory. The climate is very favourable for its cultivation. The soil also is all that would be desired.

CHAP. II,A. Agriculture. Hops and sericulture.

Hops were tried at one time, but abandoned, as the outturn decreased in quantity and quality. Pángi was found to be very suitable for hops. Sericulture was also tried with good results, but was abandoned on the closure of the filature at Sujanpur.

Cattle, &c. *Table No. 22 of Part B.*

The cattle are generally small in size. Buffaloes are a rather recent importation: they are mostly kept by Gujars, but some of the village people also keep them for their domestic purposes. Sheep are almost universally kept, and blankets and wearing apparel are manufactured from the wool. The ponies of Láhul are well known; they are small and rough-coated, reminding one strongly of the shelties of the North of Scotland, but they are not quite so shaggy. As might be expected, they are excellent ponies for the rugged and dangerous mountain paths. They are very largely used in the State. Goats are even more numerous than sheep. It is a very pretty sight to see a Gaddi bringing his flock home at night, down some steep mountain ravine. The shepherd leads the way with a heavy bundle of faggots on his back, and an axe in his hand, which he uses as a support, or balancing pole. He comes down the most awkward-looking paths imaginable, paths which, to the ordinary eye, seem to be no paths at all, with a quiet, easy gait, turning round at intervals to utter the quaint musical call to his rambling followers, the *yodel* of the Himálayas. Meanwhile the sheep and goats are proceeding in a long zigzag line, bounding up and down the hill side feeding as busily as if they thought they would never eat again, but holding on their way steadily, all except some young giddy member of the flock, who wishes to try for a path for himself. On this one the shepherd constantly keeps his eye, sending special calls and imprecations in his direction, and sometimes having to go back and administer reproof with no gentle hand. Occasionally a brawling torrent has to be crossed, and then the largest and boldest of the flock, the mountain hero, is seized and thrown headlong into the stream. After the first shock, he buffets his way manfully across, and then stands on the further side, as if to encourage the others by his presence, and to urge them to emulate his example. Generally the rest follow with a little persuasion, but the last timid half dozen or so have to be hauled across by sheer force, and sometimes a sickly one is carried over in the shepherd's arms.

The cows are not of a good breed; they give little milk, and that of an inferior quality.(1) Mention should be made of the Gaddi dogs, which are of a singularly handsome appearance, large, strong, and with beautiful glossy black coats. They are much more companionable than the pie dogs of the plains. Cats are common in Chamba.

(1) A number of Ayrshire cows were imported about forty years ago for the Rájá's dairy, and though the breed has deteriorated since then it is still much superior to any other in Chamba.

CHAP. II, A.
Agriculture
Cattle, &c.

In Pángi, Láhul, and in the village of Kugti in Brahmaur ploughing is done by *churs* (a kind of hill bullock used for ploughing), and not by *desi* bullocks. The *churs* are bred from *jut-chúrs* (*yáks*) which are brought from the high ranges of Pángi, Láhul, or Zanskár, as they cannot be bred in a warm country. One or two *jut-chúrs*, according to requirements, are kept for breeding in each village. The animal is either bought by the villagers jointly, or by a well-to-do man. In Pángi its price ranges from Rs. 20 to Rs. 25, and in Zanskár from Rs. 14 to Rs. 15. By cross-breeding from a *desi* hill cow and a *jut-chúr*, the bull (*chúr*) and cow (*chúri*) are produced. The *chúrs* are generally castrated. The *jut-chúr* and *chúri* do not breed together.

Cross-breeding has been successfully attempted from *desi* bulls and *chúris*. The bullocks are generally sold off in Churáh; but the cows are fed for milk. Two *chúrs* are yoked in a plough, but in Mindhal village a single *chur* is used, under an order of the Devi of the place, as the tradition is that, if two are used, one will die. The plough *chur* is led by one man, who holds a rope fastened to a ring in its nose, another following to guide the plough.

On the 1st of Kátik, when all the cattle are brought home, the *jut-chúr* is left on the mountain pastures until snow falls, when it is brought home by five or six men. As soon as the weather gets warm, the animal is again taken up to the high mountains.

Brahmaur landholders only keep a few animals, which they feed in-doors. Almost all the people go to Kangra or Chamba, in winter, and in large villages they leave behind them one or two families, termed *hiundási* (or those who remain in winter) to look after their houses and cattle. The *hiundási* receives a *pira* of grain for each head of cattle with 5 *seers* of salt, Chamba weight; and when the owner returns early in summer, he takes charge of his cattle again. Churáh landholders have generally acquired some lands on the high mountains, where they drive up their cattle in summer to graze in the rich pastures, called *adhwáru* or *dudháru*.

Owing to lack of fodder, the Bhattiyát people keep few animals, but those who live in the higher hills and have plenty of fodder, can keep as many as they choose. The *Zamíndárs* of Brahmaur, Trehta, Chanota, Kotí-ranhu, and Piura leave their cattle in charge of *hiundásís*, and either come down to Kangra or Chamba, or seek a home in other *parganas* of the State for their families and cattle. In the winter they earn a living in these places by daily labour; the men threshing rice, and the women serving in other people's houses. There they live for six months, returning home in Baisakh or Jeth. On arriving home they find the *rabi* ready to cut, and then sow the *kharif*.

Poultry.

Poultry are very common in Churáh and also to a less extent in the Sadr *wizárat*; but are not reared in Brahmaur or Bhattiyát, owing to the caste prejudices of the people. They are found

Poultry.

chiefly with Muhammadan and low caste farmers, and a brisk trade in fowls and eggs is kept up all the summer with Dalhousie, while the season lasts. A few fowls and eggs are also now procurable by travellers in Pángi, where in recent years the villagers have begun to rear them, but they are always very dear. In Chamba fowls sell at six to ten annas each, and eggs at six to eight annas per dozen. In winter they are cheaper. The breed is the ordinary country fowl. In 1879—85. Colonel C. H. T. Marshall, whiled Superintendent of the State, did much to improve the breed, and was very successful in Chamba town, but it has now almost reverted to the original type.

Apiculture.

Beehives may be found in almost every village in the inner hills. The hive (*ganár*) is a portion of the trunk of a tree—some 4 feet long and $1\frac{1}{2}$ feet in diameter—hollowed out from end to end so as to leave only a thin shell. In building a house this is laid across the wall, one end being flush with the outside and the other projecting a little into the interior. Both ends are closed with a circular slab or a piece of wood—the outer end having a small hole in it for the bees to come and go. When the comb is ready the inner end is opened and a smouldering wisp of straw held near it, and as the bees retire from the smoke the comb is extracted and the aperture closed up. The people never eat the comb with the honey, and the honey sells at 4 *sers* for the rupee and the wax at 3 *sers*. The same colony of bees may continue for a long time in the same place, and there are often several hives in the same wall, but it is rare for any of the villagers to be stung. There are usually two crops of honey, one in spring called *bahria* which is red in colour and the other in autumn called *sairia*, which is white.

Agricultural implements.

The agricultural implements are of the simplest description. The plough is the ordinary light country plough (*hal*) used in the hills. The names of some of the implements vary in different parts of the State, and those given below are in use chiefly in the Rávi Valley.

1.	Hal	Plough.
2.	Bhela	Adze.
3.	Nibáni	Chisel.
4.	Darát	Sickle.
5.	Daráti	Small sickle.
6.	Jhontu	Axe.
7.	Kudáli	Hoe.
8.	Chini	Wooden prong.
9.	Kurán	Wooden spade.
10.	Pharwa	Indian spade.
11.	Chhaj	Winnowing basket.
12.	Dáh	Clod-crusher.
13.	Karandi	Trowel.
14.	Kilta	Large cone-shaped basket.
15.	Tokri	Basket.
[illegible]	[illegible]	Saw.

CHAP. II.A. Agriculture

All these implements are made by the village artisans, or the farmers themselves, and the artisans are remunerated in kind at harvest time.

Gráts or water-mills.

Wherever water power is available the *grát* or water-mill, which plays an important part in village life, is a conspicuous object beside the village stream. Though of the most primitive construction it yet exhibits much ingenuity in its details. A roughly built hut with a low doorway stands on the brink of the stream or on any other suitable spot near the bank. In this are placed in position the upper and nether millstones, the former being moveable, and the latter fixed. The upper stone has a circular hole in the centre for the grain, and across it on the lower surface is an iron bar, fixed into the stone. To the middle of this is attached at right angles an iron spike, which passes downwards through a similar hole in the centre of the nether millstone, and is joined to an upright wooden cylinder with spokes at the lower end on which the water falls. The water-supply is brought from the nearest point and conveyed to the back of the mill where it falls with some force on the spokes. The cylinder is thus made to revolve, and with it the upper millstone. The hole in the nether millstone is closed with wood around the iron spike, so that no grain can escape. By a sluice above, the water-supply is turned on and off at pleasure. Above the upper stone is suspended an ordinary *kilta* or conical basket full of grain, and from the bottom projects a small spout which, by a simple contrivance, is kept in constant motion, so that the grain falls automatically into the hole and is ground. The *gráti* or miller is allowed a percentage at the rate of $\frac{1}{20}$th part of the grain ground.

Section B.—Rents, Wages and Prices.

Rents.

Produce rents are the rule in the State though cash rents are becoming more and more common. The oldest and most general form of produce rent is called *gáhr* and consists in an equal division of the produce, of every kind, between landlord and tenant. This is a troublesome arrangement for the landlord, as he has to maintain a careful watch on the fields, especially at harvest time, to prevent leakage, and this has resulted in a modification of the *gáhr* system, called *mudda*, being adopted. Under it the landlord receives a fixed amount of produce according to agreement, whether the harvest is good or bad, which is sometimes commuted into a money payment.

Sometimes a landlord finds his land unremunerative in his own hands, and yet is unwilling to part with it. In such circumstances he may sublet it to a tenant on condition that the latter pays the whole revenue demand. This may be done either through the landlord or directly, but in the latter case the payment is made in the landlord's name. Under this system there is some risk of the tenant claiming possession after a certain number of years.

This is obviated by a clause in the agreement, providing for the resumption by the landlord of full rights in the land after a certain time. Sometimes a small sum of Re. 1 or Rs. 2 per *láhri* over and above the revenue demand is taken, called *haqq málikána*; or this is imposed by the Court on an appeal being made to the law. If the occupancy tenant has been in possession for a long time he can be ousted only if he fails to pay the revenue demand and the *haqq málikána* for a year or two.

CHAP. II.B.

Rents. Wages and Prices.

Rents.

Within the Chákrohi, *i.e.*, four miles around the capital, and near Dalhousie, the revenue demand on new land is double the ordinary rates.

In Pángi and Láhul only one form of tenure is customary called *ádhigáhri* or *gáhri*, that is an equal share of the crop between landlord and tenant; and no deduction is allowed to the tenant for seed.

Wages. *Table* 25 *of Part B.*

Wages are given for quinquennial periods in table 25 of Part B. Wages have risen considerably in recent years. Formerly a day labourer received from two to two and-a-half annas; and in the mufassil parts of the State these rates are still prevalent where remuneration for labour is made in cash among the villagers. In the capital, however, owing to greater demand for labour and the proximity of Dalhousie and Dharmsala, the usual rate is now four annas for men and three annas for women. This increase in rates also applies to skilled labour. Formerly a carpenter or mason used to receive six or eight annas or even less, but a good workman cannot now be had under ten or twelve annas and the tendency is to rise still higher. In the capital all labour is paid for in cash, but in the villages all village servants are remunerated in kind, twice a year, at the spring and autumn harvests, also on special days called *tiohár*, and at marriages. This kind of remuneration remains much the same as formerly. Skilled artisans from the plains and also Patháu and Tibetan coolies usually receive considerably more than the regular rate of pay, as they do more work than the local hillmen.

Prices. *Table* 26 *of Part B.*

Prices of food stuffs are affected by local supply and demand, the proximity of Dalhousie, and the state of the market on the plains. The effect of these different factors is most felt in the capital. When prices are high on the plains in any one commodity, *e.g.*, potatoes, export trade is brisk with a corresponding rise in local prices. Prices in the capital have lately been much enhanced by the influx into the State of several thousand sawyers and coolies in connection with the Timber Company working for the Forest Department. The Bhattiyát is the first part of the State to feel he effects of a rise of prices on the plains.

CHAP. II, B. — Rents, Wages and Prices.

Prices.

The following is a list of prices of the principal food staples in the State in 1909 :—

Article of food.	*Quantity per rupee.*
Rice	6 seers.
Maize	15 „
Wheat	11 „
Barley	18 „
Phullan	12 „
Bres	16 „
Chanai	16 „
Masar	8 „
Thángi	2 „
Zíra	2 „
Milk	16 „
Ghi	1½ „
Makhan (in Pángi, chopar)	1½ „

Material condition.

On the whole a decided advance in the material condition of the people is noticeable in recent years. This is most conspicuous in the capital, where a great change for the better has taken place. The houses now being erected are built on more sanitary principles, with greater attention to ventilation and light. The dangers resulting from damp in the floor and walls are more fully realised, and as far as possible obviated. The houses are also better furished by those who can afford it. Much more money is now spent on dress, and the introduction of the sewing machine and cheap fabrics has brought about a marked change in the clothing of the people, with only a small increase in cost. This change is not so pronounced in the villages, but there too improvement is becoming visible, especially in the matter of dress. The fact of this improvement being concurrent with a steady advance in the cost of food stuffs points to a general rise in the standard of living and comfort. It is, however, much to be regretted that litigation is steadily on the increase, with, it is to be feared, its usual accompaniment, indebtedness.

Section C.—Forests.

Forests. (1) *Table No. 27 of Part B.* Short History.

Previous to 1864 the Chamba Forests were entirely under State control, but no records exist to show either the system on which they were managed or the revenue which was realised.

In 1864 the control of the reserved forests was, under the terms of a lease entered into with Rája Sri Singh, vested in the British Forest Department: these forests forming one of the Punjab Forest Divisions. The lease was for 99 years, subject to a revision of rules every twenty years. Under the original rules Government paid a sum of Rs. 21,000 annually, of which a sum of Rs. 2,500 was returned to be expended on the planting and con-

(1) By Mr. C. G. Trevor, *Conservator of Forests, Chamba State.*

CHAP. II. C.

Forests.

Short History

servation of forests. At the revision in 1884 it was arranged that no part of the annual payment of Rs. 21,000 should be returned and that the State should receive two-thirds of the net profits. At the revision in 1904 it was decided that the State should receive the whole income accruing to the British Government under the agreement, after deducting therefrom all sums advanced for the entire cost of working, supervision, protection and improvement as well as all other charges which are ordinarily held to form part of the expenditure connected with the management of the said forests. With effect from 1st April 1908 Government has now restored the management of the reserved forests to His Highness the Rája experimentally, for a period of five years, on the condition that the management is to be conducted on lines approved by Government.

Administration.

For administrative purposes the Chamba Forests are divided into two classes :—

(*a*) Reserved Forests or those controlled by the State Forest Department and managed chiefly with a view to profit, and

(*b*) Unclassed Forests or those controlled by the Civil Department of the State, which are generally of less value than the reserved forests and are chiefly useful for the supply of timber to zemíndárs for local consumption, and as summer grazing grounds.

Reserved forests.

The reserved forests are divided into five ranges, *viz.*, Dalhousie, Chamba (including Brahmaur), Tisa, Bhándal and Pángi, corresponding generally to the principal divisions of the State; and the exploitation of the produce in these areas is controlled by three working plans, one for Dalhousie forests, one for the Upper Ravi and one for Pángi. These forests have all been surveyed on a scale of 4 inches to the mile and their areas are as follows :—Dalhousie 4,635 acres, Upper Rávi 69,086 acres and Pángi 26,925 acres. The yield of these forests is approximately as follows :—

Dalhousie—15,000 cubic feet of sawn timber for the Dalhousie market and 50 first class *chíl* trees, which are sold standing to local purchasers.

Upper Rávi—2,400 first class deodar and 500 blue pine which are now sold standing at rates varying with the size of the trees.

Pángi—1,000 first class deodar and 350 blue pine which are now sold standing.

The produce of the Upper Rávi forests is extracted in the form of railway sleepers, and other sawn scantlings, and is floated down the Rávi to Shahpur, in the Gurdáspur district, near Pathánkot on the North-Western Railway, and also to Lahore. The produce of the Pángi forests is chiefly extracted in the form of logs

CHAP. II. C. Forests.

and is floated down the Chenáb River to Aknúr where the logs are caught, tied into rafts, and rafted down to Wazirabad.

Revenue.

From the beginning of the lease in 1864 to the end of 1903-04, the revenue from the leased forests amounted to Rs. 73,38,000, and the expenditure to Rs. 69,24,000; this, however, includes the lease money and share of profits paid to the Rájá of Chamba.

The revenue, expenditure and surplus of the Division for the last five years are shown in the following table :—

Year.	Revenue.	Expenditure.	Surplus.
	Rs.	Rs.	Rs.
1940-05	3,75,301	88,033	2,87,268
1905-06	2,59,955	89,322	1,70,633
1906-07	2,22,746	61,443	1,61,303
1907-08	1,87,173	41,808	1,45,365
1908-09	2,02,531	48,140	1,54,391

Works of improvement.

Works of improvement—such as the construction and repair of roads, buildings, improvement fellings, thinnings, cultural operations, etc., having for their object the improvement of the existing stock of deodar in the forests and its extension, are carried out in all the ranges. Sowings and plantings of deodar are also carried out in the Upper Rávi forests to the extent of about 50 acres a year, but these artificial reproduction works have not been attended with any great success.

Unclassed forests.

The unclassed forests have not been demarcated or surveyed and their area is estimated to be about 65,000 acres. Part of this is valuable deodar-producing forest, but the greater portion is only of value for supplying the local wants of the people. These forests afford valuable summer grazing for sheep and buffaloes and a considerable revenue is obtained by the State from this source. Their protection is chiefly entrusted to the local kárdárs and trees are not allowed to be cut without permission.

Rights.

The rights of user in the reserved forests have been recorded in detail and rights of grazing, fodder, grass and building timber have been recorded in favour of the villages in the vicinity of the forests, but the forests are by no means overburdened with rights. In the unclassed forests the rights have not been recorded, and they are generally grazed free by the neighbouring villagers in the immediate vicinity of their homes. Large tracts of these forests are, however, auctioned yearly for sheep and buffalo grazing.

CHAP. II, C.

Forests.

Character of the vegetation.

Bhattiyát.

The forest vegetation of the State varies considerably, chiefly owing to elevation and rainfall. Starting from the S.-W. boundary of the State, adjoining the Kángra and Gurdáspur districts—along the Háthí dhár and the low hills between Dunera and Dalhousie—the principal forest tree is the *chíl* (Pinus longifolia). This species is found either as open forest mixed with scrub undergrowth, or as dense pure forest near Bakloh and Dalhousie. The *chíl* is also found along the banks of the Siul and Rávi rivers up to an elevation of about 5,000 feet, and near Dalhousie is associated with the *bán* oak (Quercus incana) and *brás* (Rhododendron arboreum) up to 7,000 feet. Throughout the region of the lower hills the following trees are commonly met with: *Tun* (Cedrela toona), *táli* (Dalbergia sissoo), *ber* (Ziziphus jujuba), *siris* (Albizzia sp.), *kakarain* (Pistacia intergerrima), *simbal* (Bombax malibaricum), *bohr* (Ficus bengalensis), *pipal* (Ficus religiosa), *dhák* (Butea frondosa), *amaltás* (Cassia fistula) and *kral* (Bauhinia), the last three being remarkable for their fine flowers.

Rávi and Siul valleys.

The second region may be roughly described as the basin of the Rávi and Siul rivers in which, at elevations between 7,000 to 12,000 feet, the principal timber trees are the *deodár* (Cedrus lebani), the spruce or *tos* (Picea morinda) and the silver fir or *rai* (Abies Webbiana); throughout these forests the blue pine or *kail* (Pinus excelsa) is commonly found mixed with the *deodár*, and towards Brahmaur this tree becomes the principal species. The *deodár* is found either growing by itself to form pure forest, or mixed with its associated species, the blue pine and spruce, at elevations between 7,000 feet to 9,000 feet, and more rarely with the silver fir up to 10,000 feet. The great majority of the Chamba *deodár* forests are of the mixed type in which the *deodár* only forms a small proportion of the stock, being generally found along the ridges and spurs, the intervening hollows being occupied by the firs. In these forests natural reproduction of *deodár* is generally poor. Outside the *deodár* producing area there is a large extent of fir forest; sometimes mixed at higher elevations with the *krao* oak (Quercus semicarpifolia). These forests are chiefly of value as summer grazing grounds and for the protection they form to hill sides. They are also of use in conserving the water supply in springs and streams.

In this region three oaks are met with, the *bán* (Quercus incana), the *mohru* (Q. dilatata) and the *krao* (Q. semicarpifolia). The *bán* is generally found about 7,000 feet, the *mohru* between 7,000 and 9,000 feet and the *krao* at elevations up to 12,000 feet, where it sometimes forms pure forests. At 12,000 to 13,000 feet the *bhuj* or birch (Betula utilis) is found growing with the white rhododendron (R. campanulatum) and the stunted *dhúb* (Juniperus recurva). All three oaks are eagerly lopped for fodder when in the vicinity of villages.

CHAP. II, C.
Forests.
Rávi and Siul valleys.

The other principal trees of this region are the walnut (*akrot, khor*), Juglans regia; elm (*marar*), Ulmus Wallichiana; maples (*mándar*), Acer sp.; horse chestnut (*gún*), Aesculus indica; hill tún (*dauri*), Cedrela serrata; (*khark*), Celtis australis; (*kakarain*), Pistacia integerrima; (*arkhol, titri*), Rhus sp.; ash (*sunnu*), Fraxinus excelsior and floribunda; box (*shamshád*), Buxus sempervirens; olive (*kau*), Olea ferrugina; alder (*piák*), Alnus nepalensis and nitida; (*chirindi*), Litsea zehlanica; willows (*béd*), Salix sp.; poplars (*sufeda, kanlu*), Populus ciliata, hornbeam (*chakhre*), Carpinus sp.; yew (*barmi*), Taxus baccata and (*brás*) Rhododendron arboreum.

Pángí valley.

The third region to be described is the Pángí valley. There the forests are found along the banks of the Chandra Bhága river, here flowing at an elevation of 7,000 feet. Owing to its remoteness, and to the high passes over which the monsoon has to cross, the rainfall of this region is very much less than that of Chamba, and the character of the forest vegetation alters accordingly. In these forests the *deodár* and blue pine are predominant, easily holding their own against the firs, which do not attain the same size as in Chamba proper and occupy a quite subordinate position. The *deodár* and blue pine here grow in profusion, and there is no lack of natural reproduction in the forests. In the neighbourhood of Dharwas is also found the edible pine or *chilgoza* (Pinus gerardiana).

The following points peculiar to the vegetation of this country are worth notice :—(1) There are no oaks although the elevations are suitable for them; (2) the birch (Betula utilis), in other places only found at the highest altitudes, here grows mixed with conifers at moderate elevations; (3) the prevalence of Fraxinus xylanthoides and F. excelsior, the ash, and also walnut trees which are cultivated in all the villages for the sake of the oil extracted from the nut. This is exported in large quantities to Láhul in exchange for wool.

Trees, shrubs, etc.

The following is a list of the principal trees, shrubs and wood-climbers found in the State. It has been compiled from Mr. Lace's Pángí working plan, Brandis' *Indian Trees*, and other sources; but the list is by no means exhaustive and does not pretend to include the whole flora of the country :—

Natural order.	Botanical name.	Vernacular name.	Remarks.
Ranunculaceæ	Clematis montana	Garol ...	Climbers. The travellers' joy.
	" grata.		
	" connata.		
	" Buchananiana.		

Natural order.	Botanical name.	Vernacular name.	Remarks.
Berberideæ ...	Berberis nepalensis	Kamal ...	Flowering shrubs, Barbeny.
	" vulgaris	Kiamal.	
	" aristata	Maruri.	
	" coriacea.		
	" angulosa.		
Tamaricaceæ	Tamarix ericoides	Shushar ...	Lahul, shrub on banks of Chenab river.
Hypericaceæ	Hypericum sp.	...	Small shrub with large yellow flowers. The St. John's wort.
Malvaceæ ...	Bombax malibaricum	Simbal ...	Tree of lower hills (silk cotton tree).
Tiliaceæ ...	Grewia oppositi folia	Dhamman ...	Tree.
	Grewia vestita	do. ...	Common at Chamba and Kalel.
Rutaceæ ..	Zanthoxylum alatum	Timbar ...	Shrub.
	Citrus medica	Nimbu ...	Cultivated in Lower hills, Lime.
	" aurantium	Narangi ...	Ditto Orange.
Simarubeæ ...	Picrasma quassoides	...	Tall scrambling shrub.
Meliaceæ ...	Melia indica	Ním ...	Tree of lower hills
	" azedarak	Drek ...	Tree near villages (Persian lilac).
	Cedrela Toona	Tún ...	Tree of lower hills.
	" serrata	Dauri ...	Tree of higher hills.
Ilicineæ ...	Ilex dipyrena	Kalla, Karela	The Holly.
Celastraceæ	Euonymus fimbriatus...	Tritu, pepper	Small trees.
	" Hamiltonianus.		
	" echinatus.		
Rhamnaceæ	Zizyphus jujuba	Ber ...	Tree.
	" nummularia	Ber ...	In warn places along banks of Rávi.
	" Oxyphylla	Kathber ...	Small tree found near Tisa.
	Berchemia Edgeworthii	...	Small shrub.
	Rhamnus purpureus.		
	" dahuricus	...	Large shrub.
	Sageretia theezans	Hankálu ...	Ditto
Vitaceæ ...	Vitis sp.	Karori ...	The Virginian creeper, common on deodar at 8,000 ft.
Sapindaceæ ...	Acer cæsium	Mandar ...	The maples, large and small trees common.
	" caudatum	Do.	
	" pictum	Kanlu.	
	" villosum.		
	" pentapomicum.		
	" lævigatum.		
	Aesculus indica	Gún ...	The horsechestnut.
	Sapindus Mukorossi	Ritha, Dodan	Large tree of low hills; fruit used as soap.
	Staphylea Emodi	Chitra ...	Large shrub; wood for walking sticks. (Snake wood).
	Dodonæa viscosa	Sanata ...	Shrub of lower hills; common in *chil* forests.
Sabiaceæ ...	Sabia campanulata	...	Climbing shrub.
Anacardiaceæ	Rhus cotinus	Tung ...	Shrub.
	" semialáta	Arkhol ...	Medium sized tree.
	" Punjabensis	Titri ...	Ditto.
	" Wallichii	Arkhol ...	Ditto. sap is very poisonous, (small-pox tree).
Mangiferæ ...	Pistacia integerrima	Kakrain ...	Large tree.
	Mangifera indica	Am ...	Mango, large tree of lower hills.

CHAP. II, C.
Forests.
Trees, shrubs, etc.

Natural order.	Botanical name.	Vernacular name.	Remarks.
Leguminosæ	Indigofera Gerardiana	Káthi ...	Shrub, common everywhere.
	„ hebepetala	Ban shajal ...	Ditto.
	Desmodium sambuense tiliae folium.	...	
	Butea frondosa	Dhák ...	Small tree of lower hills.
	Dalbergia sissoo	Táli, siun ...	Tree along banks of Rávi (shisham).
	Cæsalpinia sepiaria	Relmi ...	Scrambling shrub with masses of bright yellow flowers. (Mysore thorn).
	Cassia fistula	Amaltás ...	Small tree of lower hills (Indian laburnum).
	Bauhinia variegata	Kral ...	Tree of lower hills, lopped for fodder.
	„ vahlii	Taur ...	Large climber, leaves used as plates.
	Albizzia odoratissima	Sirin.	
	„ lebbek	Siris ...	Medium tree of lower hills.
	„ julibrissin	Do. ...	Pink siris.
Rosaceæ ...	Prunus prostrata	...	
	„ Jaquemontii	Tahli ...	Small trees.
	„ Padus	Jáman ...	Bird cherry.
	„ armeniaca	Chir ...	Apricot.
	„ persica	Aru ...	Peach.
	„ cerasus	...	Cherry.
	„ communis	Alúcha ...	Plum.
	Princepia utilis	Kanda ...	Common shrub.
	Spiræa sorbifolia	Kane ...	Large shrub.
	„ canescens	Kathi ...	Small shrubs.
	„ bella	Pruri ...	Do.
	Rubus paniculatus	} Kantiás ...	} Raspberrys.
	„ sexatitis		
	„ purpureus		
	„ biflorus		
	„ lasiocarpus		
	Potentilla fruticosa	...	Spreading shrub.
	Rosa macrophylla	Bángulab.	
	„ Eglanteria	Bismali ...	Wild roses.
	„ Webbiana.	...	
	„ centifolia.	...	
	„ moschata	Karar.	
	Pyrus baccata	Lewar.	
	„ lanata	Mohl.	
	„ aucuparia	Bhan ...	Small trees, mountain ash, Pángi.
	„ foliosa	...	
	„ malus	Chur ...	Wild apple, Pángi.
	„ communis	Kainth ...	Wild medlar.
	„ pachia	Do.	
	Cratægus oxyacantha	Pingyat ...	Hawthorn, Pángi.
	Cotoneaster bacillaris	Rheuns ...	Large shrub; wood for walking sticks.
	„ microphylla	Rank ...	Creeping shrub.
	„ vulgaris	...	
	„ multiflora	...	
Saxifragaceæ	Deutzia corymbosa	Batt. ...	Shrub, wild syringa.
	„ staminea	...	
	Philadelphus coronarius	Tara, Alum ...	Tall slender shrub.
	Ribes Grossularia	...	Wild gooseberry, Pángi.
	„ orientale	...	
	Ribes rubrum	Rajae ...	Red currant, Pángi.
	„ nigrum	...	Black currant, Pángi.

Natural order.	Botanical name.	Vernacular name.	Remarks.
Combretaceæ	Terminalia Bahera	Bahera	Tree of lower hills.
	" chebula	Arjan	Do.
	" Arjuna	...	Do.
Hamamelidaceæ.	Parrotia Jaquemontiana	Killar ...	Large shrub.
Myrtaceæ ...	Eujenia Jambolana	Jaman ...	Tree.
Lythraceæ ...	Punica Granatum	Anár, Daru ...	The pomegranate.
Araliaceæ ...	Hedera Helix	Kural ...	Ivy.
	Aralia cachemirica	...	
Cornaceæ ...	Cornus macrophylla	Hales ...	Dog wood, shrub.
Caprifoliaceæ	Lonicera purpurascens	Sai ...	Honeysuckle.
	" angustifolia	...	
	" obovata	Paliánche.	Do.
	Lonicera quinquelocularis	Bakhru ...	Honeysuckles. Shrubs and climbers.
	" hispida	...	Do.
	" orientalis	...	Do.
	" parvifolia	Kantias.	
	Viburnum cotinifolium	Razal.	
	" fœtens	Telangi ...	Shrub.
	Sambucus Ebulus	Gandala ...	Herbaceous shrub.
	Abelia triflora	Ban Bákhru	Shrub.
Ericaceæ ...	Pieris ovalifolia	Ailan ...	Small tree.
	Rhododendron arboreum	Brás Chin ...	Do. Red rhododendron.
	" campanulatum ...	Sarugar ...	Shrubs, white rhododendron.
	" lepidotum	Surang ...	Above forest limits.
	" anthopogon	...	
Styraceæ ...	Symplocos cratægoides	Loder ...	Small tree.
Oleaceæ ..	Fraxinus floribunda	Sunnu ...	Large tree Ash.
	" excelsior	Do. ...	Do.
	" xanthoxyloides	Sanjal ...	Small tree.
	Syringa emodi	Chara ...	Shrub.
	Olea ferugina	Kau ...	Small tree.
	Jasminum humile	Suni maruri	Flowers yellow jasmin.
	" officinale	Chambeli ...	" white.
Apocinaceæ ...	Carissa spinarum	...	Common under shrub in *chil* forests.
Boraginaceæ	Ehretia serrata	Punna ...	Tree at Chamba.
Convolvulaceæ	Cuscuta reflexa	...	Common parasite plants.
	" planiflora	...	
Verbenaceæ ...	Lantana indica	...	Common shrub at Chamba.
	Vitex negundo	...	
	Clerodendron sp.	Merwan.	
Labiateæ ...	Otostegia limbata	Banni ...	Common shrub.
Lauraceæ ...	Litsæa zeylonica	Chirindi ...	Tree.
	Phœbe lanciolata	...	
Thymelæaceæ	Daphne cannabina	Niggi ...	Shrubs.
	" oleoides	Do.	
Elæagnaceæ	Elæagnus hortensis	Ghin ...	Small trees.
	" umbellata	...	
	Hippophæ rhamnoides salicifolia ...	...	
Euphorbiaceæ	Euphorbia Nivalia	Tor.	
	Buxus sempervirens	Shamshad ...	Box.
	Sarcococca pruniformis	Diun ...	Small tree.
Urticaceæ ...	Ulmus Wallichiana	Márár ...	Large trees; Elms.
	Celtis Australis	Khark ...	Do.
Moraceæ ...	Ficus Bengalensis	Bor ...	Do. Banyan Fig tree.
	" religiosa	Pipal ...	Pipal.
	" Rumphii	Palákh ...	Large trees. Wild figs.
	" Clavata	Rumbal.	

CHAP. II, C.
Forests.
Trees, shrubs, etc.

Natural order.	Botanical name.	Vernacular name.	Remarks.
Moraceæ ...	Ficus cunia	Kandrol ...	Large trees. Wild figs.
	" palmata	Phagura.	
	" nemoralis	...	
	" glomerata	Trimbal.	
	Morus alba	Tút ...	Do. Mulberry tree.
	" serrata...	Karun.	
Juglandaceæ	Juglans regia	Akhrot, khor	Do. Walnut.
Cupuliferæ ...	Betula utilis	Bhúj ...	Medium tree, the Birch.
	Alnus Nepalensis	Piák ...	The Alder.
	" nitida	Piák ...	Large tree.
	Quercus Semicarpifolia	Krao ...	Oak tree.
	" dilitata	Moru, Banni	Do.
	" incana	Ban ...	Do.
	" annulata	Banni.	
	Corylus colurna	Thángi ...	Small tree. Hazelnut.
	Carpinus viminea	Chakpore ...	Medium sized trees; the Hornbeam.
	" faginea	Chakri ...	Do.
Salicineæ ...	Salix elegans	Bed ...	Medium sized tree or shrubs. Willows.
	" fragilis	Bed ...	Do.
	" hastata	...	Do.
	" daphnoides	Bed ...	Do.
	" viminalis	Bada ...	Do.
	" flabellaris	...	Do.
	" Lindleyana	...	Do.
	Populus ciliata and alba	Kanjlu ...	Safeda, Poplars.
	" nigra (Lombardi poplar) ..	...	Cultivated safeda.
Gnetaceæ ...	Ephedra vulgaris	...	
Coniferæ ...	Cupressus torulosa	Devidiar.	Above Chatri forest.
	Juniperus communis	Petar.	
	" recurva	Dhub petar.	
	" macropoda	Devidiar shur	Láhúl, small tree.
	Taxus baccata	Changa barmi	Yew.
	Pinus longifolia	Chil ...	Chil pine.
	" excelsa	Kail, chil ...	Blue pine.
	" Gerardiana	Miri ...	Chilgoza.
	Cedrus lebani	Kelo, diar ...	Deodar.
	Picea morinda	Tos ...	Spruce.
	Abies Webbiana	Rai ...	Silver fir.
Gramineæ ...	Bambusa arundinaria	Nigal ...	The hill bamboo.

Section D.—Mines and Minerals.

Mines and Minerals.
Mineral products, mines, quarries.

The mountain ranges are rich in minerals. Iron is found at Kulál in Pángi and in Brahmaur and Churáh, and was worked to some extent in former days, but owing to the cheapness of imported iron operations have now entirely ceased. Mica is found in the Darwás *iláqa* of Pángi, and in other parts of the State. A tradition exists of a copper mine having been worked in the Hul *pargana* in the reign of Rájá Pratáp Singh Varma (A. D. 1559-86), and the old workings may still be seen. Gold-washing is carried on at certain spots on the banks of the Chandrabhága in Pángi and Lahúl, and the discovery more than 20 years ago of a sapphire mine in the neighbouring district of Pádar—formerly Chamba territory—suggests the probability of some parts of the State being rich in mineral wealth. The slate quarries near Chamba and

CHAP. II, D.

Mines and Minerals.

Mineral products, mines, quarries.

Dalhousie and in other parts of the State are very extensive and valuable, and the slates are of good quality. There are also large outcrops of limestone in the Rávi Valley and to the south of the Dhaula Dhár, from which Chamba and Dalhousie draw their supplies of lime, which is of excellent quality. Limestone is also found in Pángi. There is abundance of clay for the manufacture of ordinary pottery, and the inhabitants make all their own domestic utensils; but there is no export of such materials, as they are in no way better than those of neighbouring districts. Mineral springs exist in some parts of the State—at Mothila, Saho, Udaipur, Kalhel and Manjír—which are frequented by the people certain seasons, especially in Jeth and Hár; but the waters have not been analysed. They are chiefly hot and saline, the hottest probably being those at Mothila and Kalhel. Gypsum, called *gach*, is found near Báthri and is used locally by the villagers. It was at one time used in Chamba to make plaster of Paris for ceilings, but is notsafe in earthquakes, and its use has now been abondoned.

Section E.—Arts and Manfactures.

Arts and Manufactures.

Manufacture as a means of adding to the wealth of the State is almost unknown. All that the people do is to make whatever utensils they require for their day's work or household purposes. The blacksmith, the carpenter, the shoemaker, the brasssmith and the silversmith exist to supply the ordinary requirements of the village folk in general, and vessels of wood and stone are made in one or two places and sent as presents to friends. Some pretty silver ornaments are made in Chamba town. *Zamíndárs* also weave blankets of *pattu* for their own use, not for sale to traders, nor can they be had ready made. All sheep are shorn when in the plains and the wool is sold to traders there. A rough kind of floor cloth called *thobi* is made from goat's hair in Pángi. The *thobis* are woven in strips, of about 40 feet long and 9 to 11 inches wide, in a variety of colours, from natural dyes, some of which are very pleasing. For a floor cloth the strips are cut to the required length and sewn together.

Leather work

The leather trade is chiefly in the hands of Chamárs and they make their own leather from hides purchased in the State. Only a small quantity of leather is imported, chiefly from Amritsar, but it is superior to the local article, as the process of tanning is better understood on the plains. Leather shoes are in common use only in the capital and Sadr Wizarat and to a less extent in Brahmaur. In Churáh bark shoes(1) are commonly worn, and grass shoes, called *pullán*, in Pángi and Láhul. But the use of leather shoes is spreading everywhere among those who can afford to buy them. Excellent *chaplis* or sandals are made in Chamba, which are generally regarded as superior to those made anywhere else in the hills.

(1) These are made from the bark of the *mahinda* tree.

CHAP. II, E.
Arts and Manufactures.
Kasída work.

In the city of Chamba itself there is some very pretty embroidery work, called *kasída*, done by the women. Bright coloured silk threads are used, and the combination of colours is generally pretty in the extreme; some of the scenes from the Hindu epic poems are portrayed, with events in the life of Krishna. This work has deteriorated a good deal since the aniline dyes, which are easily procured, took the place of the natural dyes, used in former times. It is now very difficult to get specimens of the old work which are far superior to anything one sees now. The pattern is worked exactly the same on both sides.

Paintings.

Some of the rooms in the Rájá's palace are wonderfully decorated with oil paintings on the walls. Whole stories are shown in detail, and there are some splendid pictures of battles in which each single combat is drawn as carefully and circumstantially as if they were done from the descriptions in the Iliad. It is not known who was the artist, but it is unlikely that he was a native of Chamba. In the Bhuri Singh Museum there is a large collection of pictures, believed to be old, consisting of portraits and mythological subjects. They show that in Chamba, as in other Hill States in former times, the art of painting stood in high favour. For a full description of these paintings reference may be made to the Museum catalogue.

Masonry.

Brickmaking as an industry does not exist in the State, stone being almost everywhere used for building purposes. In some parts of Bhattiyát sundried bricks are used, and in Chamba town the superstructure of the Rang Mahal is of burnt bricks.

Lime.

There is an abundant supply of limestone in the State, from which lime is made. Most of the lime used in Chamba comes from the Saho and Hul Nálás, which cross the limestone outcrop. The kiln, called *bhatti*, is a round structure roughly built, in the bottom of which a thick layer of fuel is laid. Over this the limestone boulders, broken small, are spread to a depth of 1½ feet, and these layers are repeated alternately till the well is full. It is then closed in with a layer of earth plastered over with mud. At the bottom is an opening through which the kiln is lighted and it usually continues to burn for four or five days—the process of cooling taking about the same time. The lime is then taken out and slaked and the cost, including carriage to Chamba, is from Rs. 55 to Rs. 60 per 100 maunds. In Dalhousie the cost is considerably greater.

Section F.—Commerce and Trade.

Trade and Commerce.

Trade and commerce are very backward, chiefly owing to the fact that the State is very much cut off from the outer world; and also partly from the contented disposition of the inhabitants who, as a rule, gain sufficient by their vigorous toil to support life and generate their species. The common mode of conveyance is by

CHAP. II, F.
Commerce and Trade.
Trade and Commerce.

ponies, mules or bullocks which bring up loads from the plains or outer hills and return with Chamba exports. They are usually the property of Kumhárs, who are the great carriers in the hills. Pángi and Láhul would be the chief beneficiaries of a brisk trade, but the roads seem to forbid all thought of large undertakings. Chamba sends various articles to Rihlu, such as *phullán*,[1] *suil*,[2] honey, *ghi*, walnuts, rapeseed, quinceseed, *kaur*, *til*[3] and apples, and receives in exchange Guma salt. Churáh makes practically the same exports with the addition of *banafsha* and *kuth* (a root). To the plains are sent *ghi*, honey, potatoes, *suil*, *phullán*, *bajar-bhang*, *kuth*, *thuth* (a root), *dhup* (incense), *narián* (for *hooka* stems), walnuts, walnut bark, *zírá* (cummin), *banafsha* (violets), apples, pears, *lál-mirch* (cayenne pepper), beeswax, *khaskhás* (poppy seeds), *dhanya* (coriander), *kaur* (a root), *sukri* (dried apricots), *attis* (medicine), *dode* (soapnuts), *thángi* (hazelnuts) and *chilgoza* or edible pine. There is a large export of fruit of every kind, during the season, to Dalhousie, and the export of wheat and other food stuffs is controlled by a tariff at the bridges over the Rávi to prevent depletion, which would cause scarcity. Most of the ordinary articles on sale in the *bazár* are imported from the plains and the outer hills, and the export and import trade is chiefly in the hands of the *banya* class, who are shopkeepers and money-lenders. In the hot weather the Gujars, who temporarily settle in the hills, carry on a brisk trade in *ghi*. Some villagers carry *ghi* and honey to Shahpur in the Gurdáspur District, and bring back salt. Chamba itself is a busy market—the *bazár* presenting a cheerful vision of industry and thrift. The shops are remarkably clean and neat and no signs of poverty are evident. Many of the shopkeepers are Muhammadans while Khanna and Co. of Dalhousie have a large agency in Chamba. Salt and brasswork are the principal articles dealt in, and cheap country jewellery, of which the natives are extremely fond, is sold in the majority of the shops.

Woollen *pattús* are made in all parts of the State and are exported occasionally *viá* Shahpur. Pángi produces these *pattús* along with *thobis*, in a small quantity and exports them with *zíra* or cummin, *kuth*, *thángi*, edible pine, *tilla* (sweet *pátis*) and *banchauk*[4]; there was once an export trade in Pángi hops, but this has now entirely ceased. The hops were sent to the brewery at Murree.

The trade of Láhul is confined to the export of black cummin and a few hill ponies. Brahmaur exports honey, *ghi*, rams, he-goats, *kuth* and walnuts. The Bhattiyát only exports rice (*básmati*-*oryza sativa*) and *ghi*.

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(1) Fagopyrum emarginatum.
(2) Amaranthus anardana.
(3) Sesamum Indicum.
(4) A small seed, like cummin, used for adulteration.

CHAP. II.G.

Section G.—Communications.

Communications.

Roads and buildings.

There is no line of railway in the State; the nearest station of the North-Western Railway is Pathánkot, distant from Chamba 70 miles *viâ* Dalhousie; 50 miles *viâ* Núrpur; and 57 miles *viâ* Sindhára.

There are no ferries in the State; a ferry formerly existed on the Siul river near Manjír, but was discontinued on the completion of the new road *viâ* the Kothi Bridge.

The Rávi and Siul can be crossed at many spots by *dreins*

The tonga and cart-road from Pathánkot to Dalhousie is the only metalled road within the confines of the State; and it is British territory, with a width of 80 feet. The road from Bakloh to Dalhousie is also British territory, but is only 8 feet in width.

There are about 324 miles of unmetalled roads in the State, forming the main lines of communication, with an average width of 4 feet. In addition there are numerous tracks, fit only for pedestrians, some parts of which are fairly good, while others are rough and difficult.

In Pángi and other parts of the State even the main roads are for the most part narrow and dangerous.

The roads and public buildings are all maintained by the State.

Approach routes.

Approach Routes.—There are three main lines of road to Chamba from the plains, all of them diverging from Pathánkot, not to re-unite till they reach the suspension bridge over the Rávi, close to the town. They are named, respectively, the Dalhousie, Sindhára and Chuári roads.

Dalhousie road.

Dalhousie Road.—The road in most common use, especially in summer, is the tonga and cart-road from Pathánkot to Dalhousie. This road has been in existence only since the founding of the Hill Station of Dalhousie, in A. D. 1852, and was not completed till some years later. After traversing the outer Siwáliks to Dunera it enters State territory on the summit of the Háthi Dhár, and runs round the shoulder of the Bakloh spur to Karundi. It then passes Banikhet and ascends by the Balun spur to Dalhousie. This road is British territory.

Branch roads.

Branch Roads.—The following branch roads leave the Dalhousie road:—

(1) At the 16th mile from Dalhousie a branch ascends to Bakloh and runs on by Mamul to Dalhousie, ending at the Post Office. As already stated this road is also British territory.

(2) At Banikhet another branch diverges on the left to join the Sindhára road at Pukher.

Scenery.

At Dalhousie the crest of the Dháula-Dhár is gained, and from a point of vantage at this altitude, or from Dayan Kund at 9,000 feet, a magnificent panorama is spread out before one. To the south are the ridges and valleys of the Siwáliks, running parallel to one another, and becoming more indistinct

CHAP. II.G. Communications. Scenery.

as they recede towards the plains. In the far distance may be seen, on a clear day, three of the great rivers of the Punjab,—the Rávi, Bias and Satluj—glittering in the sunshine, and losing themselves in the plains beyond which seem to melt away into infinite space.

Turning to the north the gaze rests on an amphitheatre of lofty ranges, with a foreground of mountain and valley, forest, gorge and stream. Closing in the horizon to the west and north-west are the rounded summits of the Kund Kap-lás and Dágani Dhár, which in summer are entirely free of snow.

To the north and east the snowy pinnacles of the Pángi Range stretch out in majestic array, many of them rising to an altitude of 18,000 and 19,000 feet. Towering up from behind them are two lofty peaks usually covered with snow, one slightly rounded and the other pointed and precipitous—which among Europeans are known as the Bride and the Bridegroom. These are in the Gurdhár range in Pángi and are about 18,500 and 20,658 feet, respectively, in altitude; the latter being almost the highest peak in the State. Far to the east the eye can trace the line of the Dháula-Dhár, till the range is lost in a mighty maze of snowy mountains; chief among which is the Kailás at whose base rests the sacred lake of Mani Mahes. Within this wide expanse it is easy to detect the tortuous course of the Rávi gorge, though not more than a mere glimpse of the river can anywhere be seen. The Siul also is hidden from view, but a considerable part of the open valley is clearly visible, as well as the general trend of its many converging tributaries from the snowy range. Finally, all over the valleys and mountain slopes are scattered the hamlets of the peasantry—each in its own area of cultivation—lending an additional charm to the landscape, and presenting a fascinating picture of rural beauty and repose.

Roads to Chamba.

There are four roads from Dalhousie to Chamba, named, respectively, the Khajiár, Kolhri, Chíl and Báthri roads.

Khajiár road.

Khajiár Road.—The Khajiár road starts from the Post Office and rising to Bakrotá and Kálátop, winds through a dense forest of pine and cedar to Khajiár—a sylvan glade of great beauty. On the brink of a small lake stands an ancient shrine to Kháji Nág, from which the place takes its name; a soft green sward slopes on all sides towards the lake, and the glade is encircled by a forest of cedars which stand out in stately array. Khajiár is 6,300 feet above sea level and during the season is much frequented by visitors. From there the road runs for a short distance on the level, and then descending rapidly the Rávi Valley is suddenly displayed to view, with Chamba far below nestling like a fairy paradise in the bosom of the mountains. Reaches of the Rávi are visible in the vicinity of the town, and to the south the valley seems closed in by a high granite peak of the Dháula-Dhár, named Kankot, which for nine months in the year is covered with snow. The road then drops by an easy gradient to the Rávi, and having crossed by the suspension bridge ascends to the town.

The distance from Dalhousie to Chamba is 19 miles.

Dâk bungalows.

The Khajiár road is usually closed with snow from December to April. There are dâk bungalows at Khajiár and Chamba, but the former is closed for some months in winter.

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Communications.

Kolhri road.

Kolhri Road.—The Kolhri road is an alternative route to Chamba, 22 miles in length. Leaving Dalhousie at the Post Office it runs with a gentle gradient, to Kolhri, and descending to the Rávi joins the Sindhára road at Udaipur.

Chíl road.

Chíl Road.—At the 7th mile on the Kolhri road a cross road runs on the level to Chíl, and connects the Kolhri and Sindhára roads. The route to Chamba *viâ* Chíl is 20 miles.

Báthri road.

Báthrí Road.—The Báthri road, after leaving the Post Office, descends to the Báthri Valley, to join the Sindhára road at Báthrí. Being mostly at a low level it is much used in winter, when the other roads are usually under snow. The distance to Chamba is 20 miles. The Kolhri and Báthrí roads are more exposed and less interesting than the Khajiár road, and are, therefore, little frequented by travellers in summer, though much used for mule transport.

Sindhára road.

Sindhára Road.—The Sindhára road is an ancient line of communication with the plains, probably dating from the very earliest times.

It first touches the Rávi at Sháhpur, and following up the left bank by Phangota, enters Chamba at Kairi. At Sindhára it leaves the river and ascends the hill to the Gaggidhár ridge north of Dalhousie, where a branch from Banikhet connects it with the Dalhousie road. Sinking into the Báthrí valley it rises again to cross the Chíl spur, and descending rejoins the Rávi at Udaipur, and runs up its left bank to the suspension bridge. The distance from Pathánkot to Chamba *viâ* Sindhára is 57 miles, and *viâ* Dunera, Banikhet and Báthrí, 65 miles. Since the opening of the Dalhousie road this route has fallen into disuse for through traffic; but the portion from Chamba to Banikhet is much used in winter. The scenery on the Rávi, between Sháhpur and Sindhára, is picturesque and interesting; but the road is rough, and in places dangerous for laden animals.

Rest-houses.

There are State rest-houses at Sindhára, Báthrí and Chíl.

Branch roads.

Branch Roads.—The following branch roads leave the Sindhára road :—

(1) A branch road goes from Báthrí to the Chauráh Bridge, and after crossing the Rávi, runs up the right bank of the Siul, by Bhalai, to join the Bhadrawáh road at Kothi Bridge. From the Chauráh Bridge a branch ascends to Galí and drops to the Siowa stream which it follows *viâ* Banaird to Bani in Balaur. These roads are rough and unfit for ponies or laden animals.

Cháuri road.

Chuári Road.—The Chuári road is also an ancient line of communication with the plains.

Leaving the Kángra Valley road at Núrpur it runs north into the low hills, in the direction of the Dháula-Dhár, and near Malukál enters Chamba. From this point it follows the bed of the Chakki for four miles. At Ghatásní it leaves the Chakki and rises over a spur to reach Chuárí: and after crossing the Dháula-Dhár by the Chuárí or Basodan Pass, emerges into the Rávi Valley opposite the town of Chamba. The portion in the bed of the Chakki is rough, but otherwise the road is good throughout. The distance from Pathánkot to Chamba is only 50 miles, and is thus shorter than by either of the other routes. This road is used all the year round, but the fording of the Chakki during the rains is often difficult and dangerous After heavy rain the stream may be impassable for a day or two, and accidents with loss of life occasionally occur. In winter the Chuári Pass

is usually under snow for two or three months, but the road is seldom closed to pedestrians for more than a few days at a time. Above Jájari may be seen the ruins of Tárágarh Fort built by Rájá Jagat Singh of Núrpur, A.D. 1625—30. CHAP. II.G. — Communications.

Branch Roads.—The following branch roads leave the Chuári road :— Branch roads.

(1) From Chuári a branch road runs by Sihuntá to Sháhpur in the Kángra Valley. The distance from Chamba to Dharmsála or Kángra by this route is about 54 miles; but some of the streams are not bridged, and difficulty may be experienced in fording them during the rains; otherwise the road is good.[1]

(2) From Chuári one branch runs to Bakloh, distant 10 miles, and another *viâ* Dura-sappar to Dalhousie, 16 miles; and from the top of the Chuári Pass one road runs to the rest-house at Kainthli and another follows the ridge of the Dháula Dhár, *viâ* Dayán Kund and Kalatop, to Dalhousie, 19 miles, joining the Khajiar road at the wood-sheds.

There are State rest-houses at Chuári, Sihuntá, and Kainthli. Rest-houses.

Main routes in interior.—The main routes into the interior of the State diverge from the capital; the two principal roads running, the one up and the other down the Rávi Valley. Routes in the interior.

Brahmaur Road.—The Brahmaur road runs up the right bank of the Rávi to Rákh and the Bagga bridge where it crosses and continues on to Gehra. To this point it is level, but here the new road ends, and the line reverts to the old road which ascends the slope to reach Chhatrárí. When the new level road was commenced, in 1878, the alignment was carried as far as Brahmaur, but the road was not completed owing to the cost it would have involved. Brahmaur road.

Beyond Chhatrárí the road descends to the Chirchind Nálá and rises by a long ascent to Kothi and the Sárali Pass (9,000 feet). It then drops to Ulánsá, and the left bank of the Rávi at Gurolá, and having crossed rises to Khani, whence it passes on up the Budhil Valley to Brahmaur. An old and rough track, shown on the maps, runs direct from Chhatrárí to Ulánsá. Harser is the next stage and so far the road is good, but from there to Kuktí it is narrow and rough most of the way.

From Kuktí the road crosses the Kuktí Pass to Jobrang in British Láhul, and Jarma is reached by a *jhula* over the Chandrábhága.

Branch Roads.—The following branch roads leave the Brahmaur road :— Branch roads.

(1) At Mahlá a branch crosses the Rávi by a wire suspension bridge and runs up the left bank, at a high level, to Bakán, Basu and Gehrá. This was the main road previous to the completion of the new level road and is still in good condition, though little used. From Mahlá also two roads ascend the Mahledí Nálá to cross the Káli Náli and Mahli Passes, respectively, in the Dháula Dhár, the first to Raipur and the second to Tundi; and a third ascends the Durged Nálá from Dáruh and crosses the Loá Pass to Tikri in Bhattiyát.

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[1] Near the Chamba border may be seen the ruins of the ancient fort of Ganeshgarh, erected by Rájá Ganesh Varma about A.D. 1550.

CHAP. II, G.
—
Communications.

Branch roads.

(2) From Rákh a branch ascends the Bakáni Nálá and crosses the Bohár Pass to Boh in Rihlú. There is a rest-house at Khárpok.

(3) At Churi Bridge a branch crosses to the right bank of the Rávi and joins the road from Jamwár and Chiminu to Lilh, Mánda, and Brahmaur.

(4) From Dunáli a branch ascends the Baleni Nálá to Barai, and joins the road from Basú, which crosses the Baleni Pass to Dareni in Rihlú. There is a rest-house at Barai.

(5) From Kothi a branch runs up the Chirchind Nálá and crosses the Bag or Bhimgasutari Pass to Kareri in Rihlú, but being somewhat difficult is seldom used. A rough track from Kothi crosses the Grijáhár Pass to Chanota and a branch runs from the top of the pass along the ridge to Kuársi and the Indráhar Pass.

(6) At Brahmaur a branch descends to cross the Budhil and then rises to Tatáhn. Here it is joined by a branch from Khani, and then runs up the Tundáh Valley to Badrá and Banser. From Tatáhn the road is only a hill track and very rough. Coolies for Triloknáth *viâ* the Kalichu Pass are engaged at Badra, and the journey takes three days.

(7) From Brahmaur a branch crosses to the right bank of the Budhil and runs on to Chobia; here coolies are engaged for the Chobia Pass leading to Triloknáth.

(8) From Brahmaur another branch runs by Grima to Sheur and Tiári; and at the latter place crosses the Rávi to join the Bara Bangáhal road at Holi. This road is good except a small part on the bank of the Rávi near Tiári.

(9) From Harser a rough track ascends to the Mani Mahesh lake, and crosses the ridge to Tiári in the Rávi Valley.

(10) From Kuktí a branch, after crossing the Budhil, ascends the Gáí ravine and crosses the Chobu Pass to Bara Bangáhal.

Bara Bangáhal road.

Bara Bangáhal Road.—From Ulánsa the road follows up the left bank of the Rávi to Bara Bangáhal. The stages are Chanotá, Holi, Gároh, Chanair, Sind, Kauaur and Bara Bangáhal.[1] This road is fit for pedestrians only, and in many places is rough and dangerous, especially between Chanair and Bangáhal.

Branch roads.

From the Bangáhal road the following branches diverge to cross the remaining passes in the Dháula Dhár to the Kángra Valley :—

(1) From Chanota a rough road runs up the Choli Nálá to Kuársi and crosses the Indrahar Pass to Dharmsálá.

(2) From Kuársi a rough track crosses the Kundlí Pass to Kaniyára but is seldom used.

(3) From Lámú a very rough track runs up to the Toral Pass, which it crosses to Narwána.

(4) From Holi a branch, seldom used, ascends the Holi Nálá and crosses the Tálang Pass to Narwána.

(5) From near Gároh a branch runs up the Kuredh Nálá, and crosses the Singráhar Pass to Kandi, north of Pálampur.

(6) From Chanair a road passes up the Tanaiter Nálá, and crosses the Satnálo Pass to Bandla, near Pálampur, but is very little used.

(7) Another road from Chanair runs up the left bank of the Channi Nálá and crosses the Wáhar Pass to Bandla, and a third, going by Sarai

(1) From Bara Bangáhal three roads cross the Thamsár (16,625 feet), Gauri and Makori passes, respectively, in the Dháula Dhár to Chhota Bangáhal; and a fourth road crosses the Bara Bangáhal Range by the Kálí Hiun Pass (17,000 feet) to Dhobi in Kulu. The road by the Bara Bangáhal Pass (18,000 feet), in the Mid-Himalaya to British Lahul, is now never used.

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follows up the right bank of the same Nálá and crosses the Sarai Pass to Baijnáth.

There are State rest-houses at Mahla, Rákh, Kárpok, Chhatrári, Ulánsa and Brahmaur.

Pángi Road.—The Pángi road on leaving Chamba descends to the Sál Nálá which it crosses to reach the right bank of the Rávi.

At Kiyáni it leaves the river and ascends a ravine to Pukhri, on the watershed between the Rávi and the Siul. Continuing to rise to Masrúnd it drops by a steep descent to cross the Karair Nálá, and again rising winds along the slopes overhanging the Siul to the rest-house at Kalhel. Here it descends to cross the Kalhel stream, and regaining its former elevation runs on the level till it drops again to the Nakror bridge where it crosses the Chánju Nálá. It then winds along the slopes for some distance and crossing the Tisá Nálá ascends to Tisá. From the top of the ridge above Tisa the road gradually descends to the Baira Nálá which it crosses at Guári. (1) It then runs up the Alwás Nálá to Tharela, and a few miles on reaches Alwás. Here coolies are engaged for the Sách Pass, which is crossed in three marches to Kilár in Pángi. The intermediate stages are Silrundi and Donei or Bindrában.

Near Dhid the road enters the main Pángi Valley, and crossing the Chandrabhága by a wooden bridge ascends to Kilár.

The Pángi road is good all the way, except for the toilsome ascents and descents at the different tributaries of the Siul. Ponies can go as far as Alwás and may cross the pass in July, and later, but are of little use in Pángi: laden animals can go as far as Tisa; but are not usually taken beyond Masrúnd.

Rest-houses.

There are State rest-houses at Pukhri, Masrund, Kalhel, Tisa, Alwás, Bindrában and Kilár.

Branch roads.

Branch Roads.—The following branch roads leave the Pángi Road:—

(1) At Kiyáni a track runs to Rájnagar and crossing the end of the Sáho Range descends by Tariod to the Siul to reach Bhalai. The river is spanned by a *gururu* or rope suspension bridge at Palai: road rough.

(2) From Kalhel a branch ascends the Kalhel Nálá to Chatri rest-house and crosses the Sáho Range to Siláh Grát in the Hul Valley. This is a fairly good road.

(3) At the top of the descent to the Nakror bridge, a road leaves, on the right and runs up the Chánju Nála at a high level to Jasaur and Bagai, joining the following road; but is rough.

(4) From Tisa a road runs by Tikri to Bagai, and Chánju and is fairly good most of the way. (2) From Bagai a branch ascends the Charar Nálá to cross the Marhu (Charar) Pass, to Tindi in Chamba-Láhul; and from Chánju a good road leads up to the Dráti Pass and also crosses to Tindi: the journey in each case taking three days.

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(1). An old track runs from Baira along the ridge by Gudin to Alwás; it is passable but little used.

(2). A branch descends from Tikri and joins the Pangi road at the Nakror bridge.

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Branch roads.

(5) From Tisa one road runs to Hímgari and another ascends the Tisa Nálá to the Bára rest-house. From the top of the ridge above Tisa a road runs up the Baira Nálá to Debri Kothi; and then on to Hail, and crosses the Cheni pass to Mindhal in Pángi. The road is fairly good except on the pass, which is precipitous on the south side.

(6) Opposite Sai Kothi a branch descends to the Baira stream and crosses to Sai. From Sai one road ascends the Barnota Nálá to Bagor, Barnota and Makan; and crosses the Barárí Pass to Jagesar in Balesa. Another road runs up the Alwás Nálá to Tharela, and joins the main road to Alwás. From the bridge over the Mangli stream a branch runs to Mangli and crosses the Mailwár pass to Balesa; all these roads are in fairly good condition for pedestrians but are not suitable for ponies.

(7) From Alwás a rough track, used by sportsmen, runs up the Jamuni Nálá to the Dágani Dhár and crosses the Nirangwári Pass to Nirangwári and Guintrer in Bhunjwár. From Silrundi a road ascends to the Danetar or Gillu Pass in the Pángi Range and crosses to Chitoa in Pádar.

Bhadrawáh road.

Bhadrawáh Road.—The Bhadrawáh road leaves the Pángi road at Pukhri, eight miles from Chamba, and descends a narrow ravine to the Kothi bridge over the Siul river. After crossing it rises to Saluni, on the Prithvijor ridge, separating the upper and lower portions of the Siul. From there it gradually descends to the Pala bridge and after crossing runs on to Gaggal near Kihár. There it re-crosses to the right bank and follows it up to Bhándal which is reached by a bridge near that place. The whole of this line, from Suudla near the Kothi bridge to Bhándal, is new.

The old line from Sundla runs up the right bank of the Siul to Manjír, where it rises to Saluni, and descends to cross the Siul at the Kalor bridge, rejoining the new line at Pala bridge. From Bhándal the old road runs up the left bank of the Siul to Langera and is in places very rough. From Langera the road rises to cross the Padari Pass and descends rapidly to Thanála in Bhadrawáh. The State boundary is at Kundi Marál, five miles from Langera.

The Bhadrawáh road is very good, with an easy gradient, as far as Bhándal, and when completed pack animals will be able to go all the way to Langera. Riding ponies go through to Bhadrawáh, but the road on the Padari Pass is rough and unsafe for laden animals.

Rest-houses.

There are State rest-houses at Pukhri, Sundla, Manjír, Saluni, Kalor, Bhándal, Chadbhent and Langera.

Branch roads.

Branch Roads.—The following branch roads leave the Bhadrawáh road:—

(1) From Kothi bridge a rough track rises to Jhund, and follows up the Salángri Nálá to Bandár in Balaur.

(2) From Manjír a rough road crosses the Prithvijor ridge and descends to the Siul to reach Hímgari.

(3) From Saluni a road runs up the crest of the Prithvijor ridge to Kalor rest-house, and then descends to a point opposite Bhándal, which is reached by a bridge over the Siul. CHAP. II, G. — Communication.

(4) From Kihár a fairly good road runs to Diyur and Hímgari, and then crosses the Barnota Nálá to reach Sai. From Diyur on this road, a branch crosses the ridge to Khángu rest-house, and descends to the Barnota Nálá to join the road from Sai to Makan. From Hímgari another branch descends to cross the Chandresh Nálá and joins the Pángi road near the Nakror bridge. Branch roads.

(5) From Bhándal a road ascends the Sangni Nálá to Gamgul, and crosses the Dágani Dhár Pass to Bhanencha in Balesa. The road is good as far as Gamgul, but rough onwards.

These roads are all fairly good for pedestrians but unfit for ponies.

Sáho Road.—The Sáho road also starts from the capital, and after crossing the Sál Nálá runs up its right bank to Sáho. Sáho road.

From Sáho it ascends the Keri Nálá and crosses the Panjungla Range to Sacraina, and over another low range to Bailj; finally crossing the Tundáh Range by the Bagair Pass to Mánda. From there one branch crosses the Tundahen Nálá to Badra and the Kalicho Pass; and another branch runs to Bargrá and Brahmaur. Ponies can go to Sáho, where there is a rest-house; beyond this the road is very rough.

(1) From Chiminu a branch leaves the Sáho road and crosses the Sál stream. It then runs up the Jamwár ravine to the summit of the ridge, where it joins the Jamwár road. Branch roads.

(2) From Chiminu another branch leaves the Sáho road and runs up the Hul Nálá to Silahgrát, it then crosses the Sáho range at Banatu and descends to Bhangor and Lunek in the Chánju Nálá; joining the road from Chánju to the Dráti Pass. This road is good almost all the way. Another road runs from Bhangor to Bagai and joins the road to the Marhu Pass. Ponies and pack animals go as far as Silahgrát.

(3) From Sáho a branch road crosses the Sáho range and descends to the Chánju Nálá joining the road to the Dráti Pass at Kálpra. This road is fairly good to the top of the pass, but the descent is rough.

Jamwár Road.—From Chamba also a road rises to Jamwár and runs along the crest of the Jamwár ridge till it meet the road from Chiminu. It then descends to Lilh and Guh and follows up the Beljedi Nálá by Batot to Girir; finally crossing the Tundáh range by the Jhundal Pass to Mánda, and on by Bargrá to Brahmaur. Ponies can go as far as Jamwár, and the road is good; but onwards it is very rough. There is a State bungalow at Jamwár for which special permission is necessary. Jamwár road.

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Main road in Pangi. The main road in Pángi is a continuation of that from Kashtwár and Pádar, and enters Pángi at the *jhúla* over the Sansári Nálá.

Main road in Pángi.

Rising to Darwás it crosses the Surál Nálá and runs up the right bank of the Chandrabhága, at a high level, to Kilár. There it crosses the Hunán stream and gradually drops to the bank of the main river at Siddh-ka-dera and farther on passes through a narrow chasm where the planking, forming the roadway, is supported on iron bars fixed in the face of the cliff.

The Parmaur and Saichu Nálás are crossed near Cheri, on the river bank below Sách.

At Mindhal bridge the road passes to the left bank and runs on the level to Purthi.

The Cheni and Shilál streams are bridged by *trángaris*, and on a rock near the latter stream are the glacial markings referred to on page 26 of the Gazetteer. At Purthi the river is crossed by a wooden bridge to reach the Forest rest-house; while the main road runs on by Ajog to the *jhúla* at Shor. The scenery all the way from Kilár to Shor is exceedingly beautiful.

The road from Kilár to Shor was made in 1869-70, and is fairly good all the way, except at four spots where special care is necessary; these are, at the rocky chasm near Phindru; from Cheri to Mindhal bridge; on the approach to Purthi; and between Purthi and Shor.

The old road ascends from the Parmaur Nálá to Sách, and after crossing the Saichu Nálá rises steeply through forest to reach the higher mountain slopes, along which it runs to Reh and Purthi, rejoining the lower road at the Shor *jhúla*. Except for a short distance to the east of Reh this road though toilsome is good, and from it fine views are obtained of the main valley. There is a picturesque bridge over the Mujar Nálá near Purthi.

From Shor the road follows up the left bank at a high level to Tothál, a small flat opposite the point where the Karun Nálá joins the river, and is in some places difficult.

Beyond Tothál it runs along the face of the precipices overhanging the Chandrabhága to Rauli, and for most of the way is narrow and dangerous. Between Rauli and Tindi the road is fairly good. From Tindi to the Harser Nálá is an open flat, but the rest of the way to Silgráon is along the face of the cliff and somewhat difficult. At Silgráon the road crosses to the right bank, and except at the Kurcher Nálá and one other spot, is narrow and dangerous all the way to the Darer Nálá near Margráon. At Margráon the Urgad Nálá is crossed and from this point the valley is open and the road good. At Udaipur the Miyár Nálá is crossed by a wooden

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bridge, and Triloknáth, on the left bank, is reached by a bridge over the main river. Another bridge above Triloknáth carries the road back to the right bank, along which it runs to the border at Tirot and then to British Láhul and Kulu. The Tirot Nálá is crossed by a wooden bridge.

Rest-houses.

There are State rest-houses at Darwás, Kilár, Sách and Purthi, with small huts at Cheri and Rauli.

Branch roads.

Branch roads.—The following branch roads leave the main road in Pángi :—

(1) From Darwás a branch ascends the Surál Nálá and crosses the Sarsank Pass into the Danlong Nálá.

(2) A similar branch from Kilár runs up the Hunán Nálá and crosses the Shinkil Pass: the two roads unite in the Danlong Nálá and cross the Kag Pass in the Western Himálaya or Zanskár Range to Bardan Gompa in Zanskar, the whole journey taking five days.

(3) From Sách a branch ascends the Saichu Nálá to Saichu and Tuán and crosses the Mun La to the Danlong Nálá, the road then crosses the Poat La in the Western Himálaya and joins the previous road to Bardan Gompa.(1)

(4) In the Saichu Nálá an upper road runs from Kutal near Sách to Shun and rejoins the previous road at Hilu, but is rough and in places dangerous.

(5) From Saichu a branch runs up the Chasag Nálá to Bhotaur and crosses the Gurdhár Pass to the Miyár Nálá. This pass is so named owing to its being passable for ponies, which are brought from Láhul by this route to Pángi and over the Sách Pass to Chamba.

(6) At Udaipur a branch runs up the Miyár Nálá and is narrow and difficult for four miles. From Chimrat the valley is open and the road good, up to the head of the valley, where it crosses the Kang La in the Western Himálaya to Bardan Gompa in Zanskar. The journey from Kanjer, the last village, occupies five days.

(7) Beyond Kanjer a branch ascends a side *nálá* to cross the Thárang La to the head of the Kado Tokpo stream. The journey to Darcha in British Láhul takes four days.

Transport.

Ponies and laden animals come down the main valley as far as Margráon; below this point the roads are passable only for sheep, which are utilized to carry grain, salt, etc., to and from different places in the valley and over the passes in the Pángi Range.

By-paths.

In addition to the main lines of road there are in all parts of the State, but especially in the Rávi Valley, numerous by-paths in every valley, and from one valley to another, which are known to, and used by, the villagers.

(1) In former times a considerable amount of the Central Asian trade from Patháukot and Núrpur came over the Sách and Cheni Passes, to Pángi; and went on by routes, (1), (2), (3); and also by Pádar and the Umási Pass to Zanskar and Ladákh. Toll was levied at Núrpur and Chamba.

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I.—Passes in the Outer Himálaya, or Dháula-Dhár.

1.—Between the Rávi Valley and Bhattiyát, in order from the North-West.

Passes in Dháula-Dhár.

Name of Pass.	Remarks.
Chuári or Basodan	Between Chamba and Chuári; height 8,000 feet; good road; one march.
Káli Náli	Between Mahla and Raipur; height 8,900 feet; easy road; one march.
Mahli	Between Mahla and Tundi; height 8,600 feet; easy road; one march.
Loa	Between Mahla and Bhatti Tikri; height 10,500 feet; road rough but easy; one march.

The Chuári Pass is crossed by a good road but is often closed for pony and mule traffic for a time in winter from snow; the other passes are only practicable for men and unladen hill cattle, and are closed from January till March.

2.—Between the Rávi Valley and Kángra Proper.

Name of Pass.	Remarks.
Bohár	Between Bakán or Basu and Boh in Kángra; height 11,602 feet; easy.
Baleni	Between Basu or Piur and Dareni in Kángra; height 12,000 feet; road rough but easy.
Gag, Bag or Bhim-gasutri ...	Between Kothi-Ranhu and Kareri; height 13,225 feet; one place on the road somewhat difficult.
Indráhar	Between Kuársi and Dharmsála; height 14,150 feet; early in the year frozen snow near the top is steep, otherwise easy.
Kundli	Between Kuársi and Kaniyára; height about 14,550 feet; easy but little used.
Toral	Between Lamu and Narwána; height 14,808 feet; little used, and only in the autumn by shepherds.
Tálang	Between Holi and Narwána; height 15,500 feet; not difficult but seldom used.
Singrahar	Between Deol and Kandi; height 13,038 feet; somewhat difficult.
Satnalo	Between Gároh and Bandla; height 13,800 feet; rather difficult.
Wáhar	Between Chanair and Bandla; height 14,101 feet; easy.
Sarai	Between Sarai and Lanodh; height 14,082 feet; easy.

The Bohár is passable for unladen hill cattle; the other passes are used by the Gaddis with their flocks. These passes are all closed from December till April. Most of them take two days to cross.

Pass in Mani Mahes Range.

II.—Pass in the Mani Mahes Range.

Name of Pass.	Remarks.
Chobu	Between Kukti and Bara Bangáhal; height, 16,500 feet; road rough and difficult, three marches.

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Passes in Dágani Dhár.

III.—Passes in the Dágani Dhár, in order from the West.

Name of Pass.	Remarks.
Padari	Between Langera and Thanála in Bhadrawáh; height 10,000 feet; easy and passable for ponies but one place difficult; one march.
Dágani	Between Sangani Nálá and Bhanencha in Balesa; height 12,852 feet; easy, but descent into Balesa steep and rough; two marches.
Barári	Between Makan and Jagesar; height 12,100 feet; easy; two marches.
Mailwár	Between Mangli and Manu in upper Balesa; height 13,027 feet; fairly easy; three marches.
Nerangwári	Between Alwás and Nerangwári in Bhunjwár; height 14,742 feet; rough road; three marches.

The first three are closed from December to April, the last two from December till May. The Padari Pass is passable for riding ponies but not for laden animals.

Passes in Pángi Range.

IV.—Passes in the Mid-Himálaya or Pángi Range, in order from the North-West.

Name of Pass.	Remarks.
Danetar or Gillu	Between Alwás and Chitoa in Pádar; height 14,750 feet; road rough but not specially difficult. Leaves Sách Pass road near Silrundi.
Sách	Between Alwás and Kilár in Pángi; height 14,328 feet; road good; small glaciers.
Cheni	Between Debri Kothi and Mindhal or Kalaul; height 14,299 feet; one place on south side difficult, otherwise road fairly good; large glaciers on both sides.
Marhu or Charar	Between Maowa and Tindi in Chamba-Láhul; height 14,300 feet; long and tedious but easy: no glacier.
Daráti	Between Chánju and Tindi; height 15,000 feet; steep ascent for 3,000 feet from south, otherwise good road; small glaciers.
Kálicho	Between Badra and Triloknáth; height 16,400 feet; precipitous ascent for 4,000 feet from south, descent easy; glacier on north side.
Chobia	Between Chobia and Triloknáth; height 16,720 feet; large glaciers on both sides, north side dangerous in autumn from crevasses; road bad near Chobia.
Kukti	Between Kukti and Jobrang in British Láhul; heigh 17,001 feet; road fairly good; small glaciers.

The first four passes are open from May till October; the last three from June till September, but the Chobia is often crossed in May.

During July and August, excepting the Cheni and the Chobia, these passes are almost free from snow. The journey takes three days; ponies are sometimes taken over the Sách Pass but with difficulty. There is a *jhula* over Chandrabhága at Jobrang on the Kukti route.

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Passes in North Pángi Range.

V.—Passes in the North Pángi Range,[1] *in order from the North-West.*

Name of Pass.	Remarks.
Sarsank	Between Surál Nálá and Danlong Nálá; height about 16,200 feet; large glacier, road difficult, takes two days from Kansar.
Shinkil	Between Hunán Nálá and Danlong Nálá; height about 16,300 feet; road very difficult and seldom used.
Mun La	Between Tuán in Saichu Nálá and Danlong Nálá; height about 16,500 feet; very difficult and seldom used.

The first two roads unite in the Danlong Nálá and then cross the Kag Pass to Bardan Gompa in Zanskár; the third road crosses the Poat La and joins the first two roads in Zanskár. Passes open July, August and September, and the whole journey takes five days.

Passes in Western Himálaya.

VI.—Passes in the Western Himálaya or Zanskár Range,[2] *in order from the North-West.*

Name of Pass.	Remarks.
Kag	Between Danlong Nálá in Pádar and Bardan Gompa in Zanskár; height about 17,500 feet; rough road.
Poat La	Between Danlong Nálá in Pádar and Bardan Gompa in Zanskár; height about 17,500 feet; rough road, one day on snow.
Kang La	Between Miyár Nálá in Chamba-Láhul and Bardan Gompa; height about 17,500 feet; road rough, three days on snow, journey takes five days.

The Kag Pass and Poat La are just outside State territory, but are crossed by travellers from Pángi.

Pass in East Láhul Range.

VII.—Pass in the East Láhul[3] *Range.*

Name of Pass.	Remarks.
Thárang La	Between Miyár Nálá and Dárcha in British Láhul; height 17,133 feet; four marches, road rough, one day on snow.

Pass in Gurdhár Range.

VIII.—Pass in the Gurdhár Range.

Name of Pass.	Remarks.
Gurdhár	Between Miyár Nálá and Bhotaur in Saichu Nálá; height 16,791 feet; road difficult in one place; three marches.

(1) The range running to the south of the Danlong Nálá.

(2) The name "Zanskár Range" locally applied to the Western Himálaya is now used by the Trigonometrical Survey for a branch range running to the north of Zanskár. Here and in the Description it is used in its local meaning for a section of the Western Himálaya—the direct continuation of the main Himalayan chain. *Vide* page 4 of Gazetteer.

(3) The range separating Chamba from British Láhul.

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Mileage and rest-houses. *Table 29 of Part B.*

Mileage of the principal routes.

The distances given are only approximate, except on the main lines of road.

Number.	Route.	Miles.	Accommodation.
1	*Chambá to Dalhousie* viâ *Khajiár*		
	Khajiár	8½	B
	Dalhousie	10½	
2	*Chambá to Dalhousie* viâ *Kolhri*	21	
3	*Chambá to Dalhousie* viâ *Chíl—*		
	Chíl	11	R
	Dalhousie	9	
4	*Chambá to Dalhousie* viâ *Báthri*		
	Báthri	14	R
	Dalhousie	6	
5	*Chambá to Mádhopur* viâ *Sindhára—*		
	Báthri	14	R
	Sindhára	12	R
	Phangota (in British Territory)	10	
6	*Chambá to Núrpur—*		
	Chuári	18	R
	Núrpur (in British Territory)	16	B
7	*Chambá to Dharmsála—*		
	Chuári	18	R
	Sihunta	16	R
	Sháhpur (in British Territory)	12	B
8	*Chambá to Jobrang in British Láhúl—*		
	Rákh	12	R
	Chhatrári	12	R
	Ulánsa	12	R
	Brahmaur	10	R
	Harsar	10	
	Kuktí	12	
	Jobrang (over Kukti Pass) ...	24	

Number.	Route.	Miles.	Accommodation.
9	*Chambá to Bara Bangáhal—*		
	Ulánsa (No. 8)	36	R
	Chanota	12	
	Holi	12	
	Gároh	8	
	Chanair	12	
	Sind	10	
	Kanaur	8	
	Bara Bangáhal	10	
10	*Chambá to Triloknáth in Chambá-Láhúl* viâ *Kalicho Pass—*		
	Ulánsa (No. 8)	36	R
	Tatáhn *viá* Khani	10	
	Badra	12	
	Triloknáth (over Kalicho Pass)	28	
11	*Chambá to Triloknáth in Chambá-Láhúl* viâ *Chobia Pass—*		
	Brahmaur (No. 8)	46	R
	Chobia	10	
	Triloknáth (over Chobia Pass)	24	
12	*Chambá to Kilár in Pángi—*		
	Masrund	12	R
	Kalhel	9	R
	Tísa	12	R
	Alwás	12	R
	Kilár (over Sách Pass) ...	24	R
13	*Chambá to Mindhal in Pángi—*		
	Tísa (No. 12)	33	R
	Debri Kothí	12	
	Mindhal (over Cheni Pass) ...	24	

B = Dâk Bungalow. R = Rest-house.

NOTE.—There is a camping-ground at each stage on every route.

CHAP. II,G.

Communication.

Mileage and rest-houses.
Table 29 *of Part B.*

Number.	Route.	Miles.	Accommodation.
14	*Chambá to Tindi in Chambá-Láhúl* viâ *Marhu Pass*—		
	Silah Grát	12	
	Bhangor...	10	
	Bagai	10	
	Maowa	8	
	Tindi (over Marhu Pass) ...	24	
15	*Chambá to Tindi in Chambá-Láhúl* viâ *Dráti Pass*—		
	Silah Grát	12	
	Bhangor	10	
	Chánju	10	
	Tindi (over Dráti Pass) ...	24	
16	*Chambá to Bhadrawáh in Jammu*—		
	Pukhri	8	R
	Saluni	11	R
	Bhándal	12	R
	Langera	12	R
	Thanála (over Padari Pass) ...	16	
17	*Bhándal to Alwás*—		
	Diur *viá* Kihár	12	
	Hímgari	10	
	Sai	12	
	Alwás	9	
18	*Chambá to Brahmaur* viâ *Sáho*	8	
	Sáho	9	R
	Sacraina (over Panjungla Pass)	12	
	Bailj	12	
	Kanaiter	6	
	Mánda (over Bagair Pass) ...	16	
	Tatáhn *viá* Bargrá	8	
	Brahmaur	6	

Number.	Route.	Miles.	Accommodation.
19	*Chambá to Brahmaur* viâ *Jamwár*—		
	Jamwár	6	R
	Lilh	10	
	Batot	8	
	Girir	8	
	Mánda (over Jhundal Pass) ...	12	
	Brahmaur (No. 18)	30	
20	*Chambá to Tísa* viâ *Silah Grát*—		
	Bagai (No. 14)	32	
	Tikri	6	
	Tísa	8	R
21	*Chambá to Jagesar in Balesa* viâ *Diur*—		
	Saluni (No. 16)	19	R
	Diur	5	R
	Khángu	10	R
	Makan	8	
	Jagesar (over Barári Pass) ...	16	
22	*Chambá to Bhanencha in Balesa*—		
	Bhándal (No. 16)	31	R
	Gamgul	10	
	Bhanencha (over Dágani Dhár Pass).	12	
23	*Chambá to Manu in Balesa*—		
	Tísa (No. 12)	33	
	Sai	6	
	Mangli	10	
	Manu (over Mailwár Pass) ...	20	
24	*Chambá to Kot in Balaur*—		
	Báthri	14	R
	Gali *viá* Chaurah bridge ...	10	
	Banaird	8	
	Kot in Balaur	10	

B = Dák Bungalow. | R = Rest-house.

NOTE.—There is a camping-ground at each stage on every route.

CHAP. II.G.

Communication.

Mileage and rest-houses. *Table 29 of Part B.*

Number.	Route.	Miles.	Accommodation.	Number.	Route.	Miles.	Accommodation.
25	*Kilár to Pádar—*				Sangati (Danlong Nálá) ...	6	
	Darwás	8	R		Punchi (over Kag Pass) ...	12	
	Ashdári (in Pádar)	12			Bardan Gompa in Zanskar ...	6	
26	*Kilár to British Láhúl—*			28	*Chambá to Zanskar* viâ *Miyár Nálá—*		
	Cheri	8	R		Margraon *viá* Kilár (Nos. 12, 26)	125	
	Purthi	8	R		Ohimrat	12	
	Shor	4			Tingrat	10	
	Tindi (two marches) ...	16			Kanjer	6	
	Salgraon	8			Gompa	8	
	Margraon	12			Kesaryuncha	7	
	Triloknáth	6			Dutomba	8	
	Jarma (in British Láhúl) ...	14			Churalpáchan (over Kang La)	12	
27	*Chambá to Zanskar* viâ *Surál Nálá—*				Bardan Gompa in Zanskar ...	6	
	Kilár (No. 12)	69	R	29	*Kilár to Miyár Nálá—* viâ *Gurdhár Pass—*		
	Darwás	8	R		Sách	8	R
	Kansar	8			Saichu	10	
	Atyud	10			Bhotaur	10	
	Gokhun (over Sarsank Pass)	16			Miyár (over Gurdhár Pass).	20	

B = Dák Bungalow. | R = Rest-house.

NOTE.—There is a camping-ground at each stage on every route.

Ponies are brought to Chambá from Láhúl over the Gurdhár and Sách passes (Nos. 12 and 29). Two men to each pony are necessary to render help at difficult parts of the road.

Postal arrangements. *Tables 31 and 32 of Part B.*

The postal arrangements are conducted under an Imperial Postal convention, concluded in January 1887 and are entirely under State control, all the officials being appointed by the Rájá; but the Superintendent of Post Offices, Ambala Division, has the right of inspection. The Postal Department is in charge of a Post Master-General. Dalhousie is the Imperial office of Exchange. Chamba is the head office in the State with seven branch offices in the *wizárats*; and a daily arrival and despatch service is maintained, except to Brahmaur and Pángí where climatic conditions make this possible only in summer.

The postage stamps are those used in the rest of India with the words 'Chambá State' surcharged in black. Letters,

CHAP. II, G. — Communications.

post-cards, &c., addressed to places outside India must bear ordinary Indian stamps and not the surcharged ones.

Postal arrangements. *Tables 31 and 32 of Part B.*

Service stamps are surcharged 'On State Service' instead of the familiar O. H. M. S. Table No. 31 gives the names of the Post-offices in Chambá and Table No. 32 furnishes full details of the working of Post-offices.

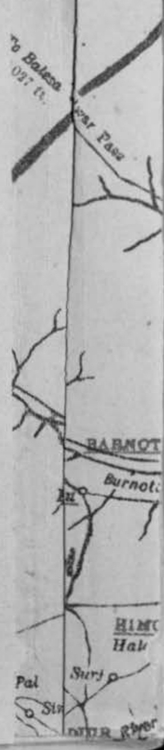
All letters, parcels, &c., are carried by runners, and along all the principal roads there are *chaukís* or stage rest-houses at which the runners are relieved.

Telegraph office.

Telegraphic communication was opened in 1904 and is under the control of the Imperial Telegraph Department. The only Telegraph office in the State is in Chambá town and is of the 3rd class.

Section H.—Famine.

Famine is unknown in the State, but great scarcity verging on famine sometimes prevails in Pángí, when the winter sets in early and the autumn crops are damaged or destroyed by snow. The last occasion was in 1878-79, when grain had to be imported from Churáh.


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CHAPTER III.—ADMINISTRATIVE.

Section A.—General Administration and State Staff.

CHAP. III, A.

General Administration and State Staff.

Table No. 33 of Part B.

In ancient times, as the copper plates of the 10th and 11th centuries show, the administration of the State was modelled on that of India generally, and lists of high-sounding official titles from the Rájá to the executioner are given, and allusions made to 'the highest Brahmans, who held a prominent position among the eighteen elements of the State', down to the 'Medas, Andrakas, fishers and Chandálas.' (1)

In later times there used to be five principal officials of the State at the capital:—

(1). *Wazír* or Chief Minister.

(2). *Thare da Mahta* or Chief Financial Officer.

(3). *Bakhshí*, who used to keep the military accounts and was responsible for the internal administration of the forces. This title is now borne by the Chief Revenue Officer of the State.

(4). *Házre da Kotwál*, who was in attendance on the Rájá and carried out his orders.

(5). *Thare da Kotwál*, who performed miscellaneous duties and disposed of petty cases occurring in the town; all other cases were settled by the Chief Minister, while those of a special or serious nature were adjudicated upon in the Rájá's Court.

There were separate *Wazírs* in Pángí and Brahmaur, but in the other *parganas* a *Mahta* and a *Kotwál* were appointed. These posts of *Mahta* and *Kotwál* were often held by men selected in the town, and they transacted the business of their respective *parganas* from the capital. These posts were more or less sinecures.

Administrative divisions; *Wizárats*.

The State naturally falls into five divisions as regards climate, people and products, and these form the five *wizárats*:—

1. Chambá or Sadr *wizárat* in the centre, containing the capital.
2. Churáh *wizárat* to the north and north-west, bordering with Basohlí and Bhadrawáh in Jammu State.
3. Pángí *wizárat*, which comprises a portion of Láhúl and is geographically distinct from the rest of the State.
4. Brahmaur or Gaderan, an old *wizárat* lying to the south and south-east of Chambá.
5. Bhattíyát *wizárat*, lying to the south and south-west of the Dhaula Dhár and adjoining Kángra and Gurdáspur.

(1) For a full account of the State officials in ancient times reference may be made to the *Antiquities of Chambá*, Vol. 1, pp. 107—123.

CHAP. III. A.

General Administration and State Staff.

Chief officers of the State.

The Civil and Criminal Courts of Justice are located at the capital where the higher officers of the State reside, and they are presided over by Judges with 1st class magisterial powers appointed by the Rájá; and are under his supervision and control. The final Court of Appeal is that presided over by the Rájá himself. Next after the Chief in authority is the *Wazír*, who has much the same functions as attached to the office in former times. In the Rájá's absence he is invested with full charge of the State. Of the old titles that of *Bakhshí* is now held by the Chief Revenue Officer, through whom all revenue payments are made, and credited into the treasury. The title of *Kotwál* is now borne by the Superintendent of Police, who has functions analogous to those of the *Thare da Kotwál* of former times. All criminal cases in the capital or from the *parganas* pass through his hands, and he makes the preliminary investigation and forwards the record to the Sadr Court for disposal.

Wizárat officials.

Each of the five *wizárats* is under the control of a *Wazír*, who, however, is non-resident, and has the title only when on duty in his *wizárat*. In every *wizárat* there is a Court with civil and criminal powers, and the presiding officer is vested with the powers of a 2nd class Magistrate, and can also hear and decide civil suits up to Rs. 1,000 in value. These Courts can receive, hear and investigate petitions regarding revenue, and can send up the cases with their opinions to the Sadr Court. Pángí and Brahmaur have Courts only in summer.

The *Vakíl* of the State at Dalhousie, having jurisdiction separate from the Bhattíyát *wizárat*, exercises the same powers as the other *Wazírs* and holds his Court at Dalhousie under special arrangements with Government. He hears all cases within his jurisdiction, comprising the *parganas* of Báthrí, Sherpur, Nagálí, Chun, Hubár, &c. Cases which are beyond his powers are instituted in, and decided by, the Courts at Chambá. Cases of *parganas* in Bhattíyát, other than those falling under the jurisdiction of the *Vakíl* at Dalhousie, are decided in the Court of the Bhattíyát *wizárat*.

Parganas.

Each *wizárat* is subdivided into a certain number of *parganas*, or small administrative districts. The original designation of each administrative district was *mandala*, as shown by the copper plate deeds The present name *pargana* or *iláqa* probably came into use during the period of Mughal ascendancy. It is a popular belief that the State was formerly subdivided into 84 of these *mandalas* or *parganas*, and there is good reason for thinking that this belief is well founded.

The State was considerably larger in former times than it is now, including as it did the provinces of Rihlu and Pálam to the south of the Dhaula Dhár, and Bhadrawáh and Pádar in the Chenáb Valley. Even in 1846-47, when it came under British control there were still 72 *parganas* in the State (*vide* Vol. II, Treaties, Engagements and *Sanads*, pages 370, 371 and 372). The number has

CHAP. III. A.

General Administration and State Staff.

been much reduced since then by the amalgamation of two or more small *parganas* into one large administrative district, and now stands at 52. There were till recently 12 *parganas* in the Bhattíyát *wizárat* (where now there are only 10), hence the name "Bárah Bhattíán."

Pargana headquarters.

Each *pargana* has a State *Kothí* which is the headquarters and place of residence of the *pargana* officials when on duty. These *Kothís* differ much in size and general appearance, but most of the older ones have been erected according to a design very common in the State. This is a large square, measuring 20 or 30 yards on each side, with an open court-yard in the centre. The building is usually two or three storeys in height, and is divided into rooms and *dáláns* or open verandahs. There is a principal entrance door, and a staircase in the court-yard leading to the upper storeys. Some of these *Kothís* are very ancient, several of them dating from the time of the Ránás. The more recently erected *Kothís* are of small size, and consist usually of a few rooms in line, with a verandah in front.

Pargana officials.

The work of each *pargana* is carried on by a *Chár*, a *Likhnehára* and a *Batwál*, called collectively *Kárdárs* or *Kámdárs*. The jurisdiction of a *Chár* is called *Chárí*. The most ancient officials are probably the *Chár* and the *Batwál*, and it seems certain that reference is made to them in the old title deeds, under the names *cháta* and *bhata*. The office of *Likhnehára* is probably of more recent date. In certain places there is an office-bearer known as *Chhota Chár* with jurisdiction separate from that of the *Bara Chár*.

In former times the *Chár* was the chief *pargana* official, and, indeed, he is still generally regarded as such; though the tendency now is to look on the *Likhnehára* as having precedence, owing to his being responsible for the revenue and the accounts of the *pargana*. The *Chár* had formerly much larger powers than now, being able to inflict a fine or imprisonment. The larger powers were withdrawn by the European Superintendents, except in the case of the officials at Brahmaur who in certain cases are allowed to impose a small fine. At the present time the *pargana* officials can only apprehend criminals and send them to Chambá for trial. In both civil and criminal cases they make the preliminary investigation. They also carry out all orders from the central authority, and provide coolies for State service as well as for travellers.

The other *pargana* office-bearers are subordinate to the *Kárdárs*, and their functions, including those of the *Kárdárs*, are as follows:—

1. *Chár.*—Already described.
2. *Likhnehára.*—Keeps the revenue accounts, and does all clerical work.

CHAP. III, A.

General Administration and State Staff.

Pargana officials.

3. *Batwál.*—Carries out the orders of the *Chár* and *Likhnehára*, holding under them a position analagous to that of the *Házre da Kotwál* under the Rájá in former times.

4. *Jhutiyár.*—A servant under the orders of the *Batwál.* He carries out the orders of the *Kárdárs* conveyed through his immediate chief, the *Batwál.*

5. *Ugráhiká*—A peon who collects the revenue demand under the *Kárdárs.*

6. *Jinsálí.*—Was in charge of the magazine of the *pargana*, an office now abolished.

7. *Páhrí.*—The guardian of the State *Kothí*, records, and the revenue, both cash and kind.

8. *Bhánd.*—Cooks the *Kárdárs'* food, and cleanses the utensils.

9. *Háli*—Keeps the *Kothí* clean and looks after the storage and safe-keeping of the grain.

10. *Kágadáru.*—Carries letters.

11. *Lakarhár.*—Supplies firewood to the *Kothí.*

12. *Ghiyárú.*—Collects *ghí* from those who pay *ghí* as revenue.

13. *Dudhyáru.*—Collects milk for officials.

Generally speaking, there is only one *Kothí* in each *pargana*; but in large *parganas*, which have been made up by the amalgamation of two or three smaller ones, there is more than one *Kothí*, and in each of them are separate *Páhrís*, *Hális* and *Jhutiyárs*.

Ministerial staff of Sadr *wizárat.*

In the *parganas* of the Sadr *wizárat*, outside the capital, the ordinary office-bearers Nos. 1 to 13 are in charge, excepting Nos. 6, 10, 12 and 13, which are now abolished.

Ministerial staff of Churáh.

In the Churáh *wizárat* there used to be an officer, called *Odhru*, superior to the *Kárdárs*, in the *parganas* of Jhund, Bhalai, Kohál, Bhándal and Kihár. This post, along with Nos. 6, 10, 12 and 13, has now been abolished, but the others are maintained.

Ministerial staff of Pángí.

In the Pángí *wizárat* there used to be an officer, called *Pálasrá* below the *Wazír*; and subordinate to him were all the office-bearers Nos. 1 to 12 described above. The post of *Pálasrá* is now abolished, but the rest exist as elsewhere. In Pángí the *Ugráhiká* is called *Muqaddam*, and he also does the work of a *Jhutiyár*, there being no separate office-bearer of that name.

In Pángí there are three *Cháris*, *viz.*, *Kilár*, *Sách* and *Darwás*, each under the management of a *Chár* with a full staff. In spite of its being thus subdivided the whole of Pángí is regarded as one single *pargana*.

In Láhul the *Chár* resides at Margraon, and the *Likhnehára* at Tindi, each with a *Muqaddam* subordinate to him, but the *Kothí* in this *iláqa* is at Udaipur. Most of this *pargana* is included in the *jágír* of the Ráná of Tiloknath, which is therefore regarded as the headquarters.

CHAP. III. A.

General Administration and State Staff.

Ministerial staff of Pangi.

Ministerial staff of Brahmaur.

In Brahmaur there used to be an officer under the *Wazír* called *Amín*, but this post has been abolished. All the other posts, as in other *parganas*, have been maintained. The *Ugráhikás* of other *parganas*, the *Muqaddams* of Pángí and the *Durbiyáls* of Brahmaur perform similar duties, as already described. The post of *Jhutiyár* is not unknown in Brahmaur proper, but his work is done by the *Kotheru*. There is also an additional office-bearer, called *Ahru*, below the *Durbiyál*. The *Kotheru* and *Ahru* are not paid servants of the State, but are allowed certain concessions and privileges in their *wizárat*. In former times there was an office-bearer named *Pattuári*, who had woollen blankets made for the Rája. The wool supplied for the blankets was realised from the people in lieu of revenue.

Ministerial staff of Bhattiyát.

In Bhattíyát the office-bearers resemble in name and function those of Chambá and Churáh, with the following exceptions:—

The *parganas* of Chun, Hubár and Chuárí had each an officer called *Odhru*; and Tundí and Sihunta each an *Amín*, but these posts have now been abolished. They were superior to the *Kárdárs*. In Bhattíyát the *Batwál* is called *Tháreth*; the *Jhutiyár*, *Batwál*; the *Ugráhiká*, *Muqaddam*; and the *Bhánd*, *Jhiwar* or *Jhur*.

Remuneration of officials

The *Wazír*, *Odhru*, *Amín*, *Mahta*, *Kotwál*, *Chár*, *Likhnehára*, and *Batwál* of the *parganas* formerly received no salary direct from the State, but were allowed to collect certain other emoluments, called *rakm*, over the revenue demand. This formed a separate charge of cash and kind on the *málguzár*. Each office-bearer, entitled to *rakm*, was obliged to pay a fixed amount in lieu thereof to the State. This payment went under the name of *báchh*. Such men were supplied with food free of charge, by the State.

The other petty office-bearers rendered service on payment; or in lieu of revenue on rent-free land, called *bajoh*; or in consideration of not rendering personal labour in the shape of *begár*, etc.

In some *parganas*, also, where there was a scarcity of artisans, blacksmiths, potters, etc., such workmen were granted *bajoh* land and their services taken without further payment in their respective *parganas*. All these forms of remuneration have now been discontinued, and every man is paid for his services in cash.

Realisation of State revenue.

The State revenue, both in cash and kind, is realised in two instalments, and credited into the Treasury. All kinds of grain appropriate to each crop are accepted, but under the head *an* (*anáj*) if that occurs in the *patta* (lease), only barley, millet (*kodra*) and maize are taken. *Ghí* is also collected in two instalments.

CHAP. III. A.

General Administration and State Staff.

Grain required for State use is brought to the capital and the surplus is sold at the *mufassil Kothís.*

Parganas: area and revenue.

An abstract showing the *parganas* in each *wizárat*, with the cultivated area and revenue is appended :—

Name of wizárat.	Names of parganas in each wizárat.	CULTIVATED AREA IN ACRES.			REVENUE COLLECTION IN RUPEES.		
		Kohli or Irrigated.	Utar or Unirrigated.	Total.	Cash.	Kind to the value of	Total.
Sadr or (1) Chambá.	Rájnagar, Tariod, Dhund, Kharot, Gudiyál, Sáho, Panjíla, Kalandra, Sámrá, Lilh, Piura, Basu, Bakán, Mahla, Bhariyan, Karedh, Sách, Udaipur.	1,581	30,486	32,067	47,440	9,364	56,804
Churáh.	Jhund, Bhalai, Manjír Bhándal, Kihár, Diur, Hamgiri, Barnota, Bagor, Sai, Chánju, Baira, Tisa, Loh-Tikri, Jasaur, Kohál.	386	32,238	32,624	54,224	14,120	68,344
Pángí.*	Kilár, Sách, Darwás, Láhul.	...	3,019	3,019	5,818	...	5,818
Brahmaur.	Brahmaur, Tretha, Chanota, Kothi-Rahnu.	14	11,256	11,270	17,282	44	17,326
Bhattíyát.	Báthrí, Sherpur, Nagáli, Chun, Hubár, Chuári, Raipur, Tundí, Sihunta, Bhatti-Tikri.	6,614	23,453	30,067	53,636	16,271	69,907
	Total ...	8,595	100,452	109,047	1,78,400	39,799	2,18,199

* The total cultivated area in Pángí *wizárat* contains 1,433 acres of land irrigated by *kuhls*, but on account of the high altitude it does not produce rice, and so it should be considered as unirrigated.

Section B.—Civil and Criminal Justice.

Civil and Criminal Justice.

Tables Nos. 34 and 35 of Part B.

The Rájá is essentially the fountain-head of justice in the State. He appoints all Magistrates and Munsiffs, he confers and withholds all judicial powers, he determines which officers shall hold jurisdiction in each *pargana*, and finally there is not an order given in the State which may not be reversed by him, either on appeal or in the exercise of his powers of revision. In all civil and criminal cases he is the last Court of Appeal, all sentences of death, however, passed by the Rájá must be confirmed by the Commissioner of Lahore. This official generally pays an annual visit to the State during which he inspects the Courts, the Jail, the Schools, Hospitals, &c.

(1) The *parganas* of Tariod, Dhund and Kharot, in Churáh, have, for administrative purposes, been included in the Sadr *wizárat*.

CHAP. III, A.

Civil and Criminal Justice.

Judicial staff.

The judicial staff consists of the following Officers :—

1. Pandit Mohan Lál is the principal Judicial Officer of the State. He exercises the powers of a 2nd class Munsiff in civil suits and of a 2nd class Magistrate in criminal cases.

2. Bakhshí Prabh Dyál, the Chief Revenue Officer of the State, is also invested with the civil powers of a 2nd class Munsiff and the criminal powers of a 2nd class Magistrate.

3. Lálá Mának Chand, the Rájá's Agent at Dalhousie, is a Magistrate of the 3rd class, and a Munsiff with power to hear suits not exceeding Rs. 500 in value.

4. Lálá Jai Dayál, and

5. Lálá Karm Singh. Both these officers are Judges of Small Cause Courts, their powers being limited to suits, the value of which does not exceed Rs. 50. They are also empowered to try petty criminal cases and to inflict imprisonment not exceeding 3 months, and fines not exceeding Rs. 30.

Final Cour of Appeal.

From all the Courts, whether Criminal or Civil, the appeal lies to the Rájá whose decision is final. The Rájá alone has the power to inflict the punishment of whipping.

Location of Courts.

The permanent place of sitting for all the Courts is the city of Chambá. In the summer months the Rájá sends any or all of the Magistrates and Judges into the other *wizárats* to do whatever judicial work is required; there is no permanent judicial officer in any of the *wizárats*, all cases and suits being kept till the arrival of the travelling officials. Tables Nos. 34 and 35, show the working of the various Courts. The Indian Penal Code is in force, as are also the Codes of Criminal and Civil Procedure.

Section C.—Land Revenue.

Land Revenue.

This subject may appropriately be introduced by the following extracts from the Kángra Gazetteer, which, though primarily referring to Kángra, are equally applicable to Chambá :—

Original tenure of land.

" Under the Rájás, the theory of property in land was that each Rájá was a landlord of the whole of his *Ráj* or principality, not merely in the degree in which everywhere in India the State is, in one sense, the landlord, but in a clearer and stronger degree. The Mughal Emperors, in communications addressed to the Hill Rájás, gave them the title of *zamindár, i.e.*, landholder. Documents are preserved in some of the Rájás' families in which this address is used. The Rájá was not, like a feudal king, lord paramount over inferior lords of manors, but rather, as it were, manorial lord of his whole country. Each principality was a single estate, divided for management into a certain number of circuits. The circuits were not themselves estates like the *mauzás* of the plains; they were mere groupings of holdings under one collector of rents. The waste lands, great or small, were the Rájá's waste : the arable lands were made up of the separate holdings of his tenants. The rent due from the holder of each field was payable

CHAP. III, C.

Land Revenue.

Original tenure of land.

direct to the Rájá, unless he remitted it, as an act of favour to the holder, or assigned it in *jágír* to a third party in lieu of pay, or as a subsistence allowance. So also the grazing fees due from the owner of each herd or flock were payable to the Rájá, and these were rarely or never assigned to any *jágírdár.* The agents who collected these dues, from the *wazír* down to the village headmen, were the Rájá's servants, appointed and paid directly by himself. Every several interest in land, whether the right to cultivate certain fields, to graze exclusively certain plots of waste, work a water-mill, set a net to catch game or hawks on a mountain, or put a fish-weir in a stream, was held direct of the Rájá as a separate holding or tenancy.(1) The incumbent or tenant at the most called his interest a *wárisí* or inheritance, not a *máliki* or lordship.

The artizans and other non-agriculturists resident in villages held their *láhi basi,*(2) or garden plots, of the Rájá, not of their village employers and customers, and paid their cesses and were bound to service to him only. They were not the only class bound to service : the regular landholders were all liable to be pressed into service of some kind, military or menial. The Rájás kept a tight hold upon the wastes : certain portions of forest were kept as *rakh*, or shooting preserves ; and trees, whether in forest or open waste, could not be felled, except with the Rájá's permission. No new field could be formed out of the waste without a *patta* or grant from the Rájá. No *wazír* or other revenue agent, and no *jágírdár* could give permission to reclaim waste. Such a power was jealously withheld, as it might have led to the growth of intermediate lordships. I have heard it said that, from a feeling of this kind, *wazírs* or *kárdárs* were never chosen from the royal clan, and *jágírs* were generally given in scattered pieces. Certain rights of common in the waste round about their houses were enjoyed, not only by the regular landholders, but by all the rural inhabitants; but these rights were subject to the Rájá's right to reclaim, to which there was no definite limit. In short all rights were supposed to come from the Rájá ; several rights, such as holdings of land, etc., from his grant ; others, such as rights of common, from his sufferance."(3)

"With regard to cultivated lands, the gist of the description (that given by Mr. Barnes) is, that there were two separate properties in the soil, the first and paramount being the right of the State to a share of the gross produce, and the second the hereditary right of cultivation, and claim to the rest of the produce on the part of the cultivator. This hereditary right to hold and cultivate land was known as a *wárisí, i.e.*, an inheritance. It was contingent on the proper cultivation of the land and the punctual payment of the Government dues. Directly these conditions were neglected, the Government had an undoubted right to transfer the tenure to another ; but at first the alienation was only temporary, and the claim to recover within a certain period was universally recognized. The right was not saleable, for the holders never considered their tenure of that absolute and perfect character that they could transfer it finally to another. The land, they argued, belongs to Government; ours is simply the right to cultivate. But, though not saleable, the right could be mortgaged for a time, and when the incumbent had no heirs, he was permitted to select a successor, and transfer his land to him in his life-time."(4)

(1) The Rájás took a share of every kind of income :- The best hawk caught in a net, the largest fish caught in a weir, a share of the honey of the beehives, and of the fruit of the best fruit trees ; even trees planted by a man in his own field were held to be royal property if of certain valuable kinds.

(2) Called *bár* in Chambá.

(3) Kangra Settlement Report, by Sir J. B. Lyall, paragraph 25.

(4) Kángra Gazetteer, pages 192-3.

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Revenue Sub-divisions. *Wizárats.*

The above description may be applied nearly word for word to Chambá, where almost all the conditions of land tenure described are still in force. The principality as a whole forms one estate of which the Rájá is the landlord, and he is the acknowledged fountain-head of all rights in the soil. The *zamindárs* are only his tenants, with no rights in the land except the hereditary right to cultivate, conferred by a *patta* or title-deed and conditional on the punctual adjustment of all State claims.(1) They are, however, permitted, as an act of grace,—to mortgage, and of late years to sell their rights in their holdings; and are never dispossessed unless their land is required for public purposes. The next step in the sub-division of the principality is its distribution into *wizárats*. These are for both executive and revenue purposes and their boundaries have been determined chiefly by the physical and especially the orographical features of the country. In the Brahmaur *wizárat* it is probable that the ancient limits have been preserved since the time when it formed the nucleus of the State. Bhattiyát is separated from the other *wizárats* by the mountain range of the Dhaula Dhar, while Churáh practically includes the whole of the Siul valley. Pángí is geographically isolated from the rest of the State by the Pángí Range. The Sadr *wizárat* is the only sub-division with more or less ill-defined natural boundaries chiefly owing to the fact that, for convenience of administration, three of the *parganas* of Churáh have been attached to this *wizárat*. Thus it happens, as in Kángra and other parts of the hills, that "the nature of the country has stamped an impress of permanence upon its sub-divisions, which have survived unchanged from the earliest time and have acquired a deep hold on the feelings and prejudices of the people."

Parganas.

Each *wizárat* is sub-divided into a certain number of *parganas*, and these too, like the *wizárats*, have clearly defined boundaries, which in most cases have been fixed according to the natural landmarks of the country. Several of these *parganas*, anciently called *mandalas*, are referred to in the copper-plate title-deeds of the 10th and 11th centuries, showing that even at that early period these sub-divisions were fully recognized. In more recent years the number of *parganas* has been much reduced by the amalgamation of two or more into one administrative district. But in many such cases the *parganas* have continued to preserve their identity to this extent that they still retain a separate staff of officials for fiscal management.

Circuits.

Again, each *pargana* is sub-divided into several small circuits, which bear different names in different parts of the State. In Brahmaur the circuit is called *durbiyáli*; in Bhattiyát and Pángí, *muqaddami*; and in the Sadr and Churáh *wizárats* it is designated *jhutiyári*. Each circuit contains a varying number of villages, and

(1) In the Revenue Records the State is designated *málik'ala Sirkár* (proprietor,) the *zamindárs*, *kashtkár málguzár* (tenant paying revenue); and the *jágír dárs* and *muáfidárs*, *malik adna* (inferior proprietor).

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the idea underlying this sub-division seems to have been to demarcate an area of such a size that it could be efficiently supervised by one man with an adequate staff of assistants. In the *wizárats* of Brahmaur, Bhattiyát and Pángí the circuits are arranged for executive as well as revenue purposes, and the same official discharges both functions. He is called *Durbiyál* in Brahmaur and *Muqaddam* in Bhattiyát and Pángí. In the Sadr and Churáh *wizárats* the *Jhutiyár's* duties are purely executive; and for the collection of the revenue another official, called *Ugráhika*, is appointed, whose circuit is called *ugráhkiyái*. Of these there are several in each *pargana*, and each official does not confine his duties to one circuit but may go wherever his help is needed, within the limits of the *pargana*.

Original system of assessment.

In former times the revenue was assessed according to the amount of seed and quality of the soil, and was realised in kind and cash, called collectively *sál báchh*. The *sál* or grain revenue was generally taken in the kind of grain produced. Cesses were also levied on the other products, such as *ghi*, honey, wool, salt, etc. Later on the revenue fluctuated considerably from time to time, and for a long period was not assessed on any fixed principle. The system of land tenure being feudal the holding of each man was called a *nanwa*, *i.e.*, a name in the rent roll; and each *nanwa* or holding meant one *chákar* or servant to the State, which employed them in three ways:—

(1) *Házrí* and *Chaukidár*: who paid *báchh* or revenue in cash, and acted as orderlies to the State officials, or as soldiers. These were respectable men of good families.

(2) *Kotwáli* servants: who paid *sál báchh* or revenue in grain and cash, and were of two kinds:—
   (*a*) Those who were called upon to serve in war.
   (*b*) Those who carried loads for the Rájá and troops on a campaign, or for State officials when they went out of the State. These generally belonged to the Bhattiyát.

(3) *Begárus*: who in addition to paying *sál báchh* were required to furnish *begár* or forced labour in the capital.

These different employés were drawn chiefly from the Sadr, Churáh and Bhattiyát *wizárats*; the *zamindárs* of Brahmaur and Pángí being employed in their own *wizárats*. In the rent roll each holding stood in the name of the head of the family who alone was responsible for the revenue and State service and on a holding becoming vacant it was customary for the State to confer it on a man who followed the same occupation as the previous holder, as it was often difficult to obtain the requisite number of men of each calling owing to the frequent wars. The amount of service rendered by each family varied according to the size of the hold-

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ing; those owning a *láhri* (three acres) provided one servant (*chákar*) for six months in the year, and those owning two or more *láhris*, for all the year round.

The *dhál báchh* or distribution of the cash revenue varied every year as it was imposed in a lump sum on each *pargana*, and distributed locally according to the capacity and position of the *zamíndárs;* and when too heavily assessed, they used to appeal for a reduction through the *Kárdárs* and leading men of the villages.

Modified system of assessment.

In 1863-64 the State army was disbanded, only the police force being retained, and the services of most of the employés referred to, being no longer required, were dispensed with. The *Házrís* and *Chaukidárs* were then called upon to pay enhanced *báchh*, or cash revenue, at the rate of Rs. 12 on each *láhri* of *kohli* land, and Rs. 6 on each *láhri* of *utar* land. And in addition to paying *sál báchh* the *Kotwáli* servants and *Begárus* were required to give a cash equivalent, at the rate of Re. 1 per month, in lieu of the service they used to render; being Rs. 6 a year for those owning one *láhri*, and Rs. 12 for those owning two or more *láhris*. This cess was named *chákrunda*, from *chákrí* (service). It was not imposed on the people of Brahmaur and Pángí as they were generally employed only in their own *wizárats* and were not required to come to Chambá. Only a few from the Trehta *pargana* of Brahmaur used to be summoned in winter to attend shooting excursions, and in consideration of this a small remission was made in the amount of their assessments.

The posts of *Kotwál* and *Mahta* of the *parganas* were at the same time abolished and a system of cash salaries to the ordinary *Kárdárs* was introduced, instead of the allowances in grain and cash, called *rakm*, formerly leviable on every holding. The cesses then became an asset of the State and are collected as such with the revenue.

State service: *begár.*

In the hills wheeled conveyance is not available owing to the absence of suitable roads, and ponies, mules and bullocks are utilized, wherever this is possible. In many parts of the State, however, animal transport even for ordinary purposes, such as traveller's baggage, is not practicable, and there human labour is the only alternative. As a result, a custom has been in force from ancient time that all who cultivate the soil are under obligation to give up a portion of their labour for the exigencies of the State. This custom formerly prevailed all through the hills and is thus referred to in the Kángra Settlement Report:—

"Under former dynasties the people were regularly drafted and sent to work out their period of servitude wherever the Government might please to appoint. So inveterate had the practice become that even artizans and other classes unconnected with the soil were obliged to devote a portion of their time to the public service. The people, by long prescription, have come to regard this obligation as one of the normal conditions of existence; and so long as it is kept within legitimate bounds they are content to render this duty with cheerfulness and promptitude. Certain

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State service: *begár.*

classes . . . . were always exempt, and the burden fell principally on the strictly agricultural tribes. Even among these races there are gradations of *begár* well recognized, which, for the convenience of the people it was necessary to define. The meanest and most onerous species of forced labour was to carry loads *pand begár.*(1) A lighter description of *begár* was termed *satbáhak*, and consisted in carrying messages or letters, or any parcel which could be conveyed by the hand. The fulfilment of this duty implied no degradation and involved no great sacrifice of personal comfort. A third species of *begár* was to provide wood and grass for camp, and under former Governments this labour devolved upon Chamárs and other outcast tribes, whose supposed impurity alone saved them from carrying loads."

On the final abolition of the *begár* system, in 1871-2, as it formerly existed in the State, it became necessary to provide for State service in the capital and the *parganas.* For the capital this was done by a certain number of men being requisitioned in fixed rotation for one month at a time, from the *parganas* of the Sadr and Churáh *wizárats:* the present number is about 20 and their service is paid for in cash at the rate of Rs. 6 per coolie *per mensem.* If more men are required, as for transport, etc., they are specially summoned by the officials. In the *parganas* all cultivators, not exempted, are liable for State service on special occasions without payment, in addition to the revenue dues; and also for the transport of baggage belonging to State officials and travellers, for which they receive remuneration at fixed rates. They are summoned by the *pargana* officials in fixed rotation, and if for transport they are not liable for more than one stage, unless where no change of coolies is possible, as on a snowy pass. A man's caste makes no difference: the *begár* is regarded as a burden on the land to be borne in turn by each landholder not specially exempted. The distribution of the *begár* is in the hands of the State officials in the capital and the *parganas,* and the demand for transport is heaviest on the cultivators along the main lines of road.

The special forms of unpaid *begár* are five in number, called *panj haqq*, and are as follows:—(1) If the Rája is on tour in the State those of the cultivators who are called upon must be in attendance for any work that is necessary, whether ordinary service or *shikár.* Those who carry loads on such occasions are remunerated at the rates fixed for travellers, but all other forms of service are unpaid. (2) This rule also applies in the case of the heads of the Administration in British India travelling on duty in the State. (3) The cultivators are also liable for service on the occasion of a marriage or death in the royal family; (4) for the repair or rebuilding of the palace; (5) and also for the repair of roads and bridges within their *wizárat.* All new roads and bridges, however, are constructed mainly at the cost of the State. As no *chákrunda* cess is paid in Brahmaur and Pángí the cultivators in these *wizárats* are liable for the various forms of State service

(1) Called *bith begár* in Chamba.

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within their *wizárat*, without payment, but they are not summoned to the capital. The people of Bhattiyát are also exempt from service at the capital.[1]

State service: *begár.*

The classes who are exempt from *begár* are chiefly the following: (1) All State officials in the *parganas*: the subordinate staff such as *Jhutiyárs*, etc., are exempt while in office but again become liable on demitting State service. (2) All persons holding the rank of *Akkar*: these may be employed in carrying letters or for any other similar light service, but are exempt from bearing loads. (3) Respectable men of lower grade than the *Akkars*: these may on special occasions be called upon to collect coolies or bring firewood, milk, etc., for the Rájá's camp, but are not liable for loads. (4) The *zamíndárs* in *jágírs* and *sásan* grants attached to temples: these render service to their own superiors and to the State in their own *pargana*; but are exempt from State *begár* at the capital. (5) Special cases in which exemption from *begár* has been granted by an order of the Rája, but such cases are not numerous.

Present system of assessment.

In 1874 Colonel Blair Reid commenced measurements of the cultivated area according to each man's actual possession, and the area and revenue were regularly entered in the register in the name of each holder, and not in that of the head of the family as was the previous custom. The old system of levying grain as revenue was also partly replaced by one of cash payments. Later on the revenue rates were modified by fixing Rs. 4 per acre on *kohli* land, and Rs. 2 per acre on *utar* land. The unemployed people in the State were then encouraged to reclaim waste lands, the demand for grain in Dalhousie and Bakloh having greatly increased.

The separate assessment of each holding has greatly facilitated the collection of the revenue, as the larger holdings were sub-divided, and the entries made in the rent-roll in the names of the individual holders, making all directly responsible for the payment of revenue. The *sál*, or revenue in grain, remained the same as before the sub-division, but, in order to ensure prompt adjustment of the demand, the following procedure was adopted. When grain was collected and threshed and its sale had begun, the State notified a rate in every *pargana*, higher than the local rate prevailing at the time. This rate was fixed for that portion of the *sál* required for the Rájá's use in Chambá, and its effect was to restrain the *zamíndárs* from disposing of their grain to the dealers until the State demand had been met. When a sufficient portion of the *sál* had been secured the State notified a lower rate, enabling the *zamíndárs* to sell their surplus grain at a profit and satisfy the balance of the *sál* demand in cash. This system is still in force, and the grain revenue on each *khâta* has thus been much reduced. The income of the State is always affected by the fluctuating rates of grain. The State is entitled to raise or lower the revenue rates.

(1) By ancient custom the *zamíndárs* are liable to be summoned, for the five special kind of *begár*, if necessary from all parts of the State.

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Assessment in Brahmaur.

In Brahmaur revenue was formerly realised in several ways. A money cess, called *báchh dasrít* (*desrít*-country-custom), was imposed on all Gaddis, whether settled in the State for many generations or immigrants from Kángra and Jammu. In addition to this, wheat and various other articles, such as wool, yarn and even woollen cloth were also levied from the cultivators. The *báchh dasrít* cess was paid by every person who held land in the Brahmaur *wizárat*, whether resident or non-resident. Other dues were paid by those who cultivated land in the absence of the owner. If an absentee landholder continued to pay the *báchh dasrít* he was entitled, despite his absence, to recover his hereditary share of the land from his tenants on his return, including the crop on the ground. When revenue rates were fixed in 1891, the *báchh dasrít* cess was transferred from the names of those not in possession (*i.e.*, *ghair-kábiz*), and a cash revenue in proportion to the area was imposed on those in actual possession. No revenue in kind is taken in Brahmaur.

Formerly all Gaddis who used to pay the *báchh dasrít* cess enjoyed certain privileges, in that persons of other tribes were prohibited from marrying a Gaddi woman or keeping a Gaddi widow. In such cases women of loose character were tried by the *Drubiyál*, who exacted a penalty according to custom. But this custom is now obsolete, and the Gaddis are governed by the ordinary law.

Assessment in Pángi and Láhul.

The greater portion of Láhul in Pángí *wizárat* is assigned in *jágír* to the Ráná of Triloknáth, who realizes the revenue and pays the amount fixed as *báchh*. A peculiar custom of levying land revenue is in force in Láhul. This custom is called *pherá*, and its origin is that the *Wazír* of Pángí used to visit Láhul every third year, when grain and cash were paid to him as of right over and above the land revenue. The ordinary State dues were raised every year by the *Kárdárs*, but the extra cesses were only realized every third year on the arrival of the *Wazír*. This custom still exists but under the present management of the State, the salaries of the State servants are fixed, and all the cesses formerly received by officials are now considered to belong to the State as of right, and the revenue in Pángí and Láhul is now paid in cash instead of in grain, etc.

Bhríri Jalsa. (1)

A yearly Darbár, called *Bhríri Jalsa*, has been held by the Rájás from ancient time in the month of Asúj. On this occasion the heir-apparent and members of the ruling family, State officials, men of good families and *Házris* and *Chaukidárs*, who were exempt from *begár*—all in their proper order of precedence—enjoyed the privilege of presenting a *nazrána* to the Ruling Chief. The amount, called *rulár bhriri*, was fixed for each and varied according to the status of the person presenting it. In addition to these every member of the general community who cared to do so, could present a *nazr* in

(1) *Bhriri* is probably from *bhrind*, meaning "in a line", as in arranging presents.

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kind according to his occupation or calling. The gardener brought a basket of fruit and flowers; the carpenter a sample of his skill in carpentry; the goldsmith a silver or gold ornament; the wood-carv r a bowl or cup; the oilman a pot of oil, and so on.

Bhriri Jalsa.

On the accession of Rájá Shám Singh in 1873 the privilege of presenting Re. 1 as a *nazr* on this occasion was extended to all respectable men in the State. These are called *Akkars*, and correspond very much to the *Házris* and *Chaukidárs* of former times. They are all exempted from *begár*. The sum realised at the *Bhrírí Jalsa* is credited into the Treasury.

Collection of Land Revenue.

The collection of revenue, as already stated, is carried out by the *Durbiyáls*, *Muqaddams*, or *Ugráhikás* of the different *parganas*, with a staff of assistants and under the orders of the *Kárdárs* of each *pargana*. To them is assigned the duty of collecting the *báchh* or cash revenue only, and when realised it is paid over to the *Likhnehára* in each *pargana*, who credits it into the Treasury at Chambá. The *sál* or revenue in kind is differently dealt with in different *wizárats*. In Brahmaur and Pángí no *sál* is received, the whole revenue demand being payable in cash: in Bhattiyát the *sál* is delivered at the *Kothis*, where it is retained: in the Sadr and Churáh *wizárats* one portion is retained at the *Kothis* and the other sent into Chambá: the proportion varying according to the requirements of the State. When cash is accepted in lieu of grain revenue it is paid over to the *Likhnehára* of the *pargana*.(1) The revenue is collected twice a year, called *báhria* and *sairia*, and all the accounts are submitted at the end of each financial year, by the *Likhneháras* of the *parganas* to the *Bakhshi* or Chief Revenue Officer of the State. For these, as well as the revenue demand the *Likhnehára* in each *pargana* is responsible, but he has the assistance of the *Chár* in all the details of his work.

Waste lands.

As already stated, the highest form of property recognized in the State is the hereditary right to cultivate. This right is conferred by a *patta* or title-deed from the Rájá which in every case clearly specifies the fields or plots of ground for which the deed is granted, as well as their name, area and rental. Beyond this the grantee acquires no ownership in the land, which in all circumstances continues to be the property of the State. Waste lands are never included in such grants, but by custom the cultivator enjoys the rights of user (*bartan*) in the wastes near his holding. These rights are chiefly as follows:—the right to pasture sheep and goats and also cattle; to cut grass (*ghāli*) and the leaves of certain trees for fodder and thorns for hedges; to gather or break dry wood for fuel; to cut pine or cedar splinters for torches (*jagni*) from dry and fallen trees within the *bartan*; to fell small trees of inferior quality, called *bansáti*, for fuel at marriages and funerals. Other rights are also enjoyed, such as

(1) In addition to the ordinary grain revenue the State also takes the following products from the *zamindárs*:—*ghí*, *sarson* oil, ginger, apricot seeds, *kachálu* and *til*. Honey and other products used to be taken, but an equivalent is now given in cash.

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the grant of timber for building purposes, but for this a written permit must be obtained from the central authority at Chambá. These privileges are not confined to the actual cultivators, but are also enjoyed by the farm servants and others resident in the village, who do not own land but keep a few sheep and goats. In the case of the forests also the rights of user have all been clearly recorded, but the State reserves the right to modify or annul these privileges at any time if it is considered advisable to do so. The cultivators may not cut trees, the timber of which is valuable, even when they grow within the limits of their arable land.

As all the land in the State is the property of the Rájá, the cultivators being only his tenants, no new land can be broken up without his permission given through a *patta* or title-deed; and such land is liable to revenue in the same way as the older holdings. On the other hand, if the person who reclaims the land comes from another *pargana* he at once becomes entitled to the same *bartan* or rights of user as the other residents in the locality. When any area is surrendered by a cultivator or washed away by a stream it ceases to be entered in its holder's name, and he is then relieved of all burdens in connection with it.

Gháli or hay preserves.

The rights of user enjoyed by the cultivators in waste land are, in most cases, general, that is, grazing, cutting of fuel, etc., are allowed to all in any part of the waste near their holdings, subject only to considerations of mutual convenience. In the case of *gháli* or hay fields this is not so. Here each farmer usually has a special plot, near his holding or at some distance away, which by common consent is recognized as, in a sense, private. If necessary this plot is enclosed for some months in the year to protect it from cattle, and in it the grass grows long and thick. In October or later this is cut for the supply of hay in winter and then the fence is removed, till the following summer, and there is no distinction between the hay field and the common waste. Though permanently attached to the holding the farmers are not considered owners of their *gháli* lands in the same way or degree as of their cultivated fields; for no *patta* is granted for them and no rent is paid to the State.

Rights in streams.

By ancient custom the State claims the title to all natural streams and rivers, subject to rights of user held by cultivators for irrigation purposes; owners of *gráts* or water-mills; and those entitled to erect *chips* or fish-weirs. A tax on *gráts*, called *grátiána*, also on *chips* and fishing with the net or hook is payable to the State.

No Regular Settlement of the State has ever been carried out.

Tenants and rents.

The tenants in the State may be arranged in the following classes:—

(1). The *káshtkár málguzár* or crown tenants, comprising the great bulk of the cultivators in the State. They pay their revenue demand direct through the *Kárdárs* of the *parganas* and in addition

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are liable for certain kinds of State service which are fully detailed under *begár* (*vide* pp. 271-3).

(2). The *jhumriálu*.—These are of three kinds. The highest class sub-rent land from the crown tenants and reside on it, cultivating with their own agricultural implements. They give half the produce to the *zamíndár*, after all demands for farm service have been satisfied and the seed has been put aside for the next sowing. They are also under obligation to give service in cutting wood and grass; and at marriages and funerals as well as on other special occasions in the *zamíndár's* family.

(3). The *jhumriálu anwásidár*.—This class hold land in lieu of service, and therefore retain the whole of the produce. They are at liberty to cut leaves for fodder and graze their cattle within their own land.

(4). The third class of *jhumriálu* are farm servants. A portion of land is assigned to each for his support in lieu of cash payment; which is cultivated along with his master's land and the produce made over to him at each harvest. He also receives food and clothing.

(5). The *ghára*, who may or may not reside on the *zamíndár's* land, which he cultivates. He gives half the produce after the seed for the next sowing has been put aside, and is liable for service at special times according to agreement.

(6). The *mudiyári*. This class give a fixed quantity of grain as rent after each harvest, and they are only liable for such service as is specified in their agreement.

(7). The *tikidár* pays cash rental, and gives service according to the terms of his contract.

In Pángí and Láhul the only form of tenancy is called *ádhighári*, that is, an equal division of the crop between landlord and tenant, but even this form is not common as the *zamíndárs* usually work their own lands.

Pastures.

The State contains rich and extensive pasture lands, some near the villages and others on the high mountain ranges, especially on the slopes of the Dhaula Dhár and the Pángí Range. The pastures near the villages are called *juh*, *munchar* and *gorchar*; those at a greater distance, but from which the animals can be brought home at night, are named *trakar*; while the high mountain pastures, only accessible to sheep and goats in summer, are spoken of as *dhár*, *gáhar* and *nigáhar*.(1) The name *dhár* is most common in the Biás and Rávi Valleys, while *gáhar* and *nigáhar* are found in Pángí.

The high fields, above the villages and near the *trakar* pastures, to which the sheep and goats are taken for grazing in summer, are called *adwári* or *dudhári* in Churáh; *kat* and *katohar* in Brahmaur;

(1) The name *nigáhar* is from *niru*, "a kind of grass" and *gáhar* "pasture land."

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and *puháli* in Pángí. The pastures near the villages are grazed by the village cattle as well as the sheep and goats; and the *trakar* pastures by sheep and goats only. The *dhár*, *gáhar* and *nigáhar* pastures are visited only by shepherds who spend several months every summer in these rich uplands.

The people of the Sadr, Bhattiyát and Churáh *wizárats* excel in the rearing of cattle, while the Gaddis of Brahmaur, who are a pastoral people, own large flocks of sheep and goats, which constitute their chief wealth.

In Pángí and Láhul, on the other hand, owing to the scarcity of fodder, a *zamíndár* cannot afford to keep more than 20 or 25 cattle and 100 sheep and goats.

Grazing dues or *trini*.

For all the pastures grazing dues, called *trini*, are levied by the State. In former times the *trini* dues for grazing used to be collected in kind, *i. e.*, in wool and sheep or goats; a small amount only being taken in cash: and the graziers paid these dues direct to the State.

In 1863-4 the system was adopted of selling the *trini* by auction, and when roads were opened many Gujars from all parts flocked to the pastures, thus enhancing the value of the contract. The same *trini* rate prevails for all the different pasturages, *viz.*, 2 *chaklis*(1) per head, or Rs. 2-8-0 per 100 head of sheep and goats; being the maximum rate which the contractor is entitled to demand from the graziers. The amount payable to the State depends on the terms agreed upon at the time of auction.

The contract is now sold yearly in April for each *pargana* of the Sadr, Churáh, Bhattiyát and Brahmaur *wizárats*.

In Pángí *wizárat* the procedure is somewhat different. The Chandrabhága river divides Pángí into two tracts—one on the left bank, in which are situated only a few villages, the other on the right bank, comprising most of the populated area, with its pasturages. The whole of the pastures of the latter tract, as well as the special pastures held by the few *zamíndárs* in the former tract, are reserved for the use of the people of Pángí, who are also exempt from the payment of *trini* dues for their own pastures. All other pastures on the left bank are sold by auction, and flocks from Churáh and other parts are allowed to graze in them.

In Láhul, most of which is held in *jágír* by the Rána of Triloknáth, both the State and the *Jágírdár* have their own *gáhars*.—Those of the State are called *sálpan*, and were probably taken over from the *Jágírdár* in former times as grazing ground for the private flocks of the Rájá. As no flocks are now owned by the State the *sálpan gáhars* are sold by auction, and in addition to the *trini* dues payable to the State the *Jágírdár* enjoys the privilege of receiving a sum of money called *kar* from those who graze their flocks in them.

(1) 5 *chaklis* = 1 anna.

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Land Revenue.

Gujar pastures.

The *dhárs* of the Sadr, Churáh, Bhattiyát and Brahmaur *wizárats* are occupied by Gujars who pay *trini* at the rate of Re. 1-8-0 for a milch buffalo, 12 annas if not in milk and the same for a calf, being the maximum rates chargeable by the contractor. The Gujars come up in April and retire in October, but some of them have settled in the hills like the ordinary *zamíndárs.* Their settlements have greatly increased the amount of *trini* collected, and the trade in *ghi.*

Malána and utkar tax.

The State also auctions, along with its own pastures, the *trini* of Loduán, Poarha, Kalákh, Mua, Dehra, Pirhain, Lakhanpur and Behaur, etc., in British and Jammu territory. This right seems to have been enjoyed for a long period, but there is no record as to how and when it was acquired. The tax, called *maláná* and *utkar,* is realised by the contractor and the rate varies in different localities. In the forests of Laduán, etc., the *utkar* and *maláná* are realised in the following manner :—In December the contractor arranges with a number of *málundis* (shepherds) who, in return for grazing rights, pen their flocks for 60 nights on the fields of any *zamíndárs* he may name, for the sake of the manure. This is called *got,* for which the *zamíndár* pays to the contractor a fee called *maláná* and provides one of the *málundis* in turn with food. After the shepherd has fulfilled the contractor's requirements he is at liberty to manure the fields of any one who may pay him for doing so. No one is allowed to herd his flocks in the jungles before the *got* begins, and in such cases the offender has to compensate the contractor for his loss.

The *utkar* tax is levied from the owners of the flocks at the rate of Re. 1 for every 100 head of sheep or goats.

Grazing customs.

The animals which are kept at home all the year round, that is, are grazed in the near pastures and not taken to the *dhárs* and *gáhars* in summer or the low hills in winter are called *ghareri,* and the grazing dues for these are named *trini-ghareri.*

The flocks of sheep and goats, other than *ghareri,* are constantly migrating between the low hills and the inner mountains. In the beginning of the cold weather—October and November—they are driven to the low hills of Kángra, Núrpur and Pathánkot, from which they are brought back in April to their villages to manure the fields, and in June they are all entrusted to a *málundi*[1] or shepherd, for the summer months. After a month in the *trákar* pastures some are led up to the *dhárs* of Churáh, Brahmaur and other parts; and others are taken over the passes of the Pángí Range to the *gáhars* of Pángí and Láhul, where they remain during July and August. In the beginning of September the flocks commence the return journey over the Pángí Range, and

(1) The *málundi* is a man who possesses a large number of sheep and goats, and also grazes those of others at a fixed rate of remuneration. Each of the latter is called *gane* and he pays the *málundi one mani* (nearly 2 *sers pakka* of grain) per head for the season in addition to salt and tax.

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are brought back to the *trakar* pastures. In October they are taken to the villages to manure the fields, whose owners have to provide food for the shepherds and their dogs, as well as fuel at night. In some parts the *zamíndárs* pay money, in addition, to the owners of the flocks. After October the flocks are again led to the jungles of Bhattiyát, Núrpur and Pathánkot, where they remain till March.

If a man wishes to have his flock grazed with the flock of some one else he must provide a *puhál* (shepherd) of his own for every hundred head of sheep and goats: or else pay a fee of about Rs. 15, besides the grazing tax, and salt for the use of the flock, for the cold weather only. The *puhál* is not remunerated in cash but is provided with food, wool, etc., in return for his services. A man who has only a few sheep and goats generally makes a private arrangement with a *málundi* to graze them.

In Pángí the cattle and flocks are driven early in June up to the *puhális* on the mountain slopes, and while there the fields are manured. In July they are taken up to the *gáhars*, where they remain till October, after which they are again brought back to the *puhális*. In October all return to the villages for the winter; and are penned in one end of the living rooms, and fed on the grass cut and stored during the leisure months.

In Láhul the animals are kept at home and grazed on the pastures near the villages.

Jagírs.

The *Jágírdárs* in the State represent old families who in most cases have held their lands for several hundred years, and, in the case of the Ránás, for a very much longer period. A full account of each family will be found under Principal Families and Ránás; several of them are branches of the ruling family. In accordance with ancient custom, and the terms of their title-deeds the *Jágírdárs* are under obligation to serve the State, as horsemen in the Rájá's Body-guard, providing their own horses, and to accompany the Chief with their retainers on military expeditions: but in recent years the privilege has been granted of substituting a cash cess, called *ghoriána*, for this obligation. Some *Jágírdárs* are allowed special privileges.

All the *Jágírdárs* are liable for the *báchh*, or revenue in cash, and according to an old usage *gharú báchh* is also realised from the *Jágírdárs* in addition to the *báchh* cess. *Gharú báchh* means simply cash paid from the *Jágírdár's* purse, that is, from his own private income, as distinct from *báchh*, which is a fixed portion of the cash revenue drawn from his tenants. All *begárús* in the service of *Jágírdárs* (*i.e.*, those who hold land on the tenure of liability to give service) are liable to pay *chákrunda* (*i.e.*, a cash payment by a *begárú* in lieu of the service formerly rendered to the State or a *Jágírdár*, in the town or at the *Jágírdár's* house) except those of

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a *Jágírdár* to whom a certain number of *begárús* is allowed free by the State, according to the extent of his *jágír*.

No *Jágírdár* can eject a cultivator, as long as he pays his revenue in full, and renders due service to his landlord, nor can the *Jágírdár* reclaim waste or realise revenue on it.

The following are the *Jágírs* in the *parganas* of the Sadr *Wizárat*:—

1. Kharot, held by Mián Budhi Singh, Bágáwála.
2. Kuhál . . . . Pandit Mohan Lál, Rájá-guru.
3. Gudiál . . . . Mián Anírudh Singh, Bijlwán.
4. Mahla . . . . Mián Gajá Singh, Jasrotia.
5. Rajéra . . . . Mián Kharak Singh, Bhupatia.
6. Sámrá . . . . Ráná Sangárá.
7. Udaipur . . . Jotshí Chandermaní.
8. Dhund . . . Khaláwa Rám Dás, Baratru.

Each of these *jágírs* comprises a certain number of assigned villages, except Kharot where the whole *pargana* is held in *jágír*.

The *Jágírs* in Churáh are—

1. Bagor, held by Mián Moti Singh, Bijlwán.(1)
2. Bagai . . . Mián Jodh Singh, Behandrál.

The *Jágírs* in Pángí *Wizárat* are—

1. Láhul, held by Ráná Lál Chand.(2)
2. Do. . . . Ráná Amin Chand.

In each case the *jágír* includes the whole *pargana*.

The *Jágírs* in Brahmaur are—

1. Ulánsa, held by Ráná Judhbír Singh.(3)
2. Suai . . . Ráná Suchet Singh.
3. Gurola . . . Ráná Sáhib Singh.

The *Jágírs* in Bhattiyát are—

1. Chuárí and Ráipur, assigned villages, held by Mián Partáp Singh, Chambiál.

Muafis.

Rent-free land.—In former times it was customary for the Rájás to confer grants of rent-free land on Brahmans and temples. The five oldest copperplate deeds extant, dating from the 10th and 11th centuries, record such grants, and in the case of one of them—that of Rájá Vidaghda Varma A.D. 960-80—the descend-

(1) Mián Moti Singh, Bijlwán, died in 1908, but the succession to his *jágír* is still unsettled and his name is therefore retained.

(2) Ráná Lál Chand holds almost the whole of Láhul in *jágír*, *vide* p. 177. Ráná Amin Chand has a small *jágír* in the village of Margraon.

(3) *Vide* p. 177.

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Muáfis.

ants of the original grantee, living in the village of Sungal,[1] are still in possession of the land conferred on their ancestor. This form of grant is called *sásan* and the holder of it, *sásani* or *sásandár*. Most of the rent-free grants in the State are of this nature, while others, called *muáfi*, are held by men of lower caste. The term *muáfi*, however, is now applied to all rent-free grants of land, but the name *sásan* is properly used only for grants to Brahmans and temples. The holder of a *muáfi* grant is called *muáfidár*.

The temple of Thákur Lakshmí Náráyan enjoys a large area of rent-free land. Other temples and Brahmans also hold lands in *muáfi*.

The *muáfis* assigned to temples are either—

(1) purchased by the temple from other *mudfidár*, or
(2) granted by the State, or
(3) granted by the persons who purchased the land from other *muáfidárs* and dedicated it to the temple.

The Superintendents of the State put a stop to further sales and mortagages of *muáfis*.

Most of the *muáfis* are in the Bhattiyát and Sadr *Wizárats*, owing to the large number of temples and Brahmans in the capital. *Muáfis* attached to temples are exempt from taxation, but those held by Brahmans are liable to all the *báchh* or cash cesses. In some parts a grain cess, called *mangni*, is paid. All the *muáfidárs* in the capital are also exempt from the *báchh* cess, but, with a few exceptions, those who live in the villages are subject to both *mangni* and *báchh*.

Abstract of *jágírs* and *muáfis* in Chambá State in acres:—

Name of *Wizárat*.	*Jágír.*			*Muáfi.*		
	Kuhli.	*Utar.*	Total.	*Kuhli.*	*Utar.*	Total.
Chambá	28	1,850	1,878	440	4,443	4,883
Churáh	9½	1,157½	1,167	22	964	986
Pángi	...	791½	791½	...	169	169
Brahmaur	...	1,008	1,008	1	158½	159½
Bhattiyát	47½	53½	101	855	1,233⅓	2,088⅓
Total ...	85	4,860½	4,945½	1,318	6,968	8,286

(1) The village of Sungal, ancient Sumangala, is said to have possessed the right of sanctuary down to the reign of Rájá Charat Singh, A. D. 1808—44.

Section D.—Miscellaneous Revenue.

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1. There is no distinction between Judicial and Non-Judicial stamps.

2. The values of the stamps are as follows:— Stamps. *Table No. 49 of Part B.*

Stamps. Rs. a. p.	*Talabánas.* Rs. a. p.
0 4 0	0 4 0
0 8 0	0 8 0
1 0 0	1 0 0
2 0 0	2 8 0
4 0 0	5 0 0
8 0 0	12 0 0
16 0 0	24 0 0
32 0 0	...
50 0 0	...

Half-sheet foolscap paper is used for stamps, and one-eighth of a sheet of the same kind of paper is used for *talabánas.*

The supply for the year is estimated and papers are stamped and valued. The value is stamped in English and Tákri figures. All such stamps and *talabánas* are made over to the Treasurer. There is but one stamp-vendor in the Sadr *Wizárat* who sells both stamps and *talabánas.* In the *Wizárats* of Pángí and Brahmaur, and in the *Vikálat* of Dalhousie, they are sold by the Court muharrirs. There are no stamp-vendors in any other place, because the stamps are used only as court-fees in civil suits and for other proceedings of the Court, as also for registration and *wasíqas*; they are not used for bonds and other deeds. Hence stamps are required only in places where there are Courts.

Stamps are not required, nor are stamp-vendors appointed where there are no Courts.

3. The Stamp and Court-fees Acts are not in force.

The following is the scale of Court-fees in the Civil Courts:— Court-fees.

	Rs.		Rs.	Stamp. Rs. a. p.	Talabána. Rs. a. p.
For suits not exceeding	16	... ...	...	1 0 0	0 4 0
" exceeding	16 but not exceeding		32	2 0 0	0 8 0
" "	32	" "	64	4 0 0	1 0 0
" "	64	" "	150	8 0 0	2 8 0
" "	150	" "	300	16 0 0	5 0 0
" "	300	" "	800	32 0 0	12 0 0
" "	800	" "	1,600	50 0 0	24 0 0
" "	1,600	" "	3,000	100 0 0	50 0 0
" "	3,000	" "	5,000	275 0 0	...
" "	5,000	" "	10,000	400 0 0	...

CHAP. III. C.
Land Revenue.
Court-fees.

Since the establishment of the Courts and the introduction of court-fees the following rates have been in force, and no other charge has ever been made :—

For Criminal cases	Stamp	As. 8.
For Registration and *Wasiqa* ...	"	As. 8.
For an appeal against the decision of a Civil Court ...		The Court-fee.
For an appeal against the decision of a Criminal Court ...	Stamp	As. 8.

Excise; Country spirits. *Table No.* 41 *of Part B.*

1. Country spirit is made from treacle and molasses in stills according to the old system of distillation. A few days before the commencement of the Hindu New Year the licenses for the sale of such spirit in the different *parganas* are sold by public auction, and the bidder is given a *patta* for one year. The *patta* contains the amount of the lease, permission to distil and sell the spirit wholesale and retail, and other important conditions. No duty of any kind is levied from the contractor.

2. The following is the list of country-spirit shops:—

Name of pargana.	*Name of locality.*
Chambá	Chambá.
Bhatti-Tikri	Hatli.
Sihunta	Jolna and Sihhunta.
Chuári	Chuári and Jájri.
Chún	Eled, Khairi and Dhalog.
Báthri	Bhagud.
Sách	Khajiár and Mangla.
Karedh	Karedh.
Tariod	Pukhri.
Bhándal	Bhándal.
Tisa	Tisa.
Dhundi	Masrund.
Basu	Lothal.
Lilh	Bunkhri.
Piuta	Chhatrári.
Kothi-Ranhu	Kothi Ranhu.
Brahmaur	Ulánsa, Khani and Brahmaur.
Trehta	Holi and Chan.
Chanota	Kuársi and Sunas.

The contract is sold separately for each *pargana* and the contractor gives sub-contracts to open shops in his *pargana*. In addition to opening shops the contractor is authorised to sell spirits at the local fairs.

3. No restriction is put upon the sale of European liquor nor is any license issued for it.

Drugs.

1. Some opium is grown in the Churáh *Wizárat* of the State, and the rest is imported from Amritsar and Hoshiárpur. *Charas* is exclusively imported from these two Districts. No duty is imposed

Drugs.

2. A contract is given for wholesale and retail sale, and each contractor gives sub-contracts to open shops in his own *iláqa*. The following is the list of drug shops :—

Name of iláqa.	*Name of locality.*
Chambá	Chambá.
Bhatti-Tikri	Hatli.
Sihunta	Sihunta and Jolna.
Raipur	Raipur.
Chuári	Chuári and Jájri.
Hubár	Kakira.
Chún	Khairi.
Báthri	Báthri.
Sách	Khajiár.
Tisa	Tisa.
Bhándal	Bhándal.
Mahla	Mahla.
Brahmaur	Brahmaur.

3. The contracts for the sale of opium and *charas* are sold together, not separately.

4. The contracts for the sale of drugs and spirits are never sold jointly.

5. No income-tax is levied in the State.

Registration.

1. The Indian Registration Act is not enforced, only deeds for mortgage and sale, etc., of immediate property being registered.

2. Every deed is written on an eight-anna stamped sheet and the registration fees are as follows :—

For amounts not exceeding Rs. 25		As. 4
" " exceeding Rs. 25 but not exceeding	Rs. 50	As. 8
" " " Rs. 50 " "	Rs. 75	As. 12
" " " Rs. 75 " "	Rs. 100	Re. 1
For every additional sum of Rs. 100		Re. 1
For every additional sum of Rs. 25 or fraction thereo ...		As. 4

3. Registration is only effected at the following places :—

Locality.	*Agency.*
Sadr Chambá	The Prime Minister.
Pángí	The Wazír-i-Wizárat.
Churáh	Ditto.
Bhattiyát	Ditto.
Brahmaur	Ditto.
Dalhousie	Vakíl, Dalhousie.

Revenue.

The estimated gross revenue of the State is Rs. 4,57,543, of which Rs. 2,18,199 is land revenue, and Rs. 2,39,344 profit derived from the forests and miscellaneous revenue. Out of this Rs. 3,800 are paid annually as tribute to the British Government.

CHAP. III, E.

Section E.—Local and Municipal.

Local and Municipal.

There are no municipalities in Chambá. The only town of sufficient size to require municipal works is the capital itself, and it is under the direct charge of the head of the Public Works Department. Being built on a slope the town is very easy to keep clean, and indeed the cleanliness of the streets reflects great credit on the management. There is an octroi duty levied on goods imported into the town. The bridge over the Rávi, below the town, is maintained by a toll levied on beasts of burden, riding horses, dandies, sheep and cattle, and on coolies bearing loads. Similar tolls are levied at the other bridges across the Rávi.

Section F.—Public Works.

Public Works.

All public works carried on in the State are under the control of the Superintendent of the Public Works Department. The main roads, bridges, and public buildings are under his care, and he also looks after the conservancy of the capital.

Section G.—Army.

Army.

There are no Imperial Service troops in Chambá. There is, however, a State army consisting of about 300 men, including 30 horsemen. They are under the command of Captain Srí Kanth, Baratru, who received his military training at Bakloh with the IVth Gurkha Rifles. The army is in an excellent state of discipline. It is mainly used on occasions of ceremony as a guard-of-honour to H. H. the Rájá. There is a good parade ground just outside the city of Chambá on which the troops are drilled. There are three sets of barracks capable of holding the entire army. The Rájá takes a keen interest in the welfare of his soldiers who are most comfortably housed. The army is mostly recruited from amongst the Rájpúts and Ráthis, principally the latter. There are a few Brahmans. The service is a popular one. The men are armed with the rifle. There is no artillery. The cavalry are well mounted. Dr. Chatar Bhuj is in medical charge of the troops.

There are no British or Indian Army regiments permanently stationed in Chambá. But through the kindness of His Highness the Rájá, in recent years a wing of the IVth Gurkha Rifles from Bakloh has been permitted to camp for a few weeks in the summer on That, a hill in the neighbourhood of Dalhousie. The Rájá also always accords permission to the General of the IIIrd (Lahore) Division to have British troops exercised in Chambá territory by route marching, regimental manœuvres and military picnics. The relations existing between the British Military and the Rájá have always been most cordial, though great care has to be exercised on the part of the former to avoid offending the caste feelings of the inhabitants of Chambá. Friction of any sort has happily been non-existent up to the present.

CHAP. III, H.

Police and Jails.

Section H.—Police and Jails.

Police. *Tables Nos. 47 and 48 of Part B.*

The head-quarters of the police are at the capital whence investigating officers are sent out when occasion arises. The only outpost is at Dalhousie where a Jamadár and 8 constables are stationed under the control of the State Vakíl. Sometimes when an outbreak of epidemic disease occurs in a village a detachment of police is sent to the place to preserve order, and render any assistance that may be required. The whole body is under the direction of Mián Moti Singh, Superintendent of Police. They are recruited from amongst the Rájpúts, Ráthis and Batwáls, and there are also some Muhammadans in the force. They are trained in Chambá itself, and the officers do not go to any British or other school to learn their duty. Beyond the annual visit of the Commissioner of Lahore, there is no European inspection or supervision exercised. Crime not yet having become a science in Chambá, the methods adopted to combat it are not so scientific as in the rest of India. The system of identification by finger impression has not found its way into the State, nor do the police employ professional trackers in the search for criminals; there are no criminal tribes in Chambá, nor have the police to exercise constant supervision over particular individuals. In fact the whole State is so backward in the profession of crime that it would be absurd to use the common standards in estimating the usefulness of the police force. It is sufficient to know that crime has not yet assumed proportions large enough to call for an elaborate provision of police methods, as they exist in places where crime is the sole means of support of a considerable portion of the community. Tables Nos. 47 and 48 shew the strength and working of the Police force.

Jail. *Table No. 49 of Part B.*

There is but one jail in the whole State. It is situated in the capital and has accommodation for 120 prisoners. Table No. 49 gives detailed information as to the number of prisoners. All imprisonment is rigorous; that is, all prisoners are made to work if they are pronounced medically fit.

They work at road-making and similar occupations. They are also employed in the gardens of the Rájá and the Jail garden.

The produce of the latter, after the daily wants of the prisoners themselves have been supplied, is sold and the average net profit on the working of the garden amounts to Rs. 150 per annum. There is no other jail industry carried on. The prisoners always wear light fetters on their ankles. There are no special arrangements for juvenile offenders. The health of the prisoners is looked after by the Chief Medical Officer of the State. The annual expenditure of the Jail, including the pay of the establishment, amounts to about Rs. 5,700.

CHAP. III, I

Education and Literacy.

Tables Nos. 50, 51 and 52 of Part B.

Section I.—Education and Literacy.

Chambá Town has two English schools, one a High School maintained by the State, and the other an Anglo-Vernacular Middle School maintained by the Church of Scotland Mission which receives a grant-in-aid. The number of boys attending these schools in the year 1906 was 206. There are also several schools for girls in the capital in which the scholars are taught to read and sew. Two of the girls' schools are maintained by the Mission with a grant-in-aid from the State. The State Girls' School is held in the Rang Mahal. Some very attractive embroidery work is done in these schools. All the State schools are perfectly equipped, and the Rájá takes as keen an interest in this branch of civilisation as in the many others introduced either by himself or his immediate predecessors.

Outside the capital, as may be easily imagined, there is almost no school education. There is a small school in Churáh under State control, but it is not largely attended. Tables Nos. 51-52 give the statistics as to the schools, and the amount expended on them by the State. The figures shewing the amount of literacy are given in Table No. 50.

Section J.—Medical.

Medical. *Tables Nos. 53 and 54 of Part B.* Sham Singh Hospital.

The State Medical Department was first inaugurated in 1866 (*vide* page 111). The Shám Singh Hospital is the chief medical institution in Chambá, and was built by the Rájá whose name it bears. Along with a large out-patient department there are 40 beds for the accommodation of in-patients, and all medical and surgical requisites have been provided on a liberal scale. The building replaced an older structure erected in 1876 by Colonel Blair Reid, Superintendent of the State, which was demolished in 1891, when the Chaugán was being enlarged.

The hospital staff consists of a State Surgeon with three hospital assistants. Dr. Barkhurdar Khan, the present State Surgeon, has been in charge since 1868, and to his skill and devotion the prosperity and efficiency of the hospital are chiefly due. The subordinate staff includes compounders, dressers and servants.

The popularity and usefulness of the institution may be gauged from the following table, showing the number of new patients and operations for the quinquennial period ending with 1906[1] :—

	Total number of new patients.	Total number of operations.
In 1902	11,720	497
„ 1903	10,696	494
„ 1904	9,681	418
„ 1905	10,935	459
„ 1906	9,729	421

(1) These figures include patients treated by a *Vaid* in the town, whose services are retained by the State.

As the population of the capital is only 6,000, these figures show that patients come in considerable numbers from the out-lying parts of the State. The State also maintains a dispensary at Tisa—the head-quarters of the Churáh *Wizárat*—opened in 1881. It is under the charge of a Hospital Assistant and had an attendance of 3,372 new patients, and 178 operations in 1906.

Tisa Dispensary.

A leper asylum, begun by the Mission to Lepers in 1876, was taken over by the State in 1881, and since then has been wholly under State management. It usually has about 20 inmates, of whom more than half are supported by the Mission to Lepers.

Leper asylum.

Table No. 54 shows the working of the Vaccination branch of the Medical Department, which is also under the control of the State Surgeon. Vaccination has practically been compulsory since 1876 and the State has been altogether free from the scourge of small-pox. Sporadic cases of the disease have occasionally been imported from without, but there has been no epidemic during that period.

Vaccinati

The entire cost of the Medical Department is borne by the State and in 1906 it amounted to Rs. 12,520.

The Church of Scotland Mission also maintains a dispensary in Chamba, at which 6,080 new patients were treated in 1906; with 383 operations. Every year extensive medical missionary tours are also made throughout the State, during which a large amount of medical and surgical work is done. In addition, the services of a trained European nurse have for the past ten years been at the disposal of all who required them, especially in midwifery cases. The whole cost of the medical work is borne by the Mission.

Medical Mission.

CHAPTER IV.—PLACES OF INTEREST.

CHAMBA.

CHAP. IV.

Places of Interest.

Chamba.

Chamba, the capital of the State, is situated on a plateau near the junction of the Saho with the Rávi (32° 33′ N. and 76° 8′ E.) and has a population of 6,000 souls. Behind and to the east rises the Sháh Madár Hill crowned by a Muhammadan *ziárat* of the same name. To the south a small rocky spur from this hill slopes down towards the Rávi, and limits the town in that direction. To the north is the deep gorge of the Saho. In front and to the west the Rávi flows at the foot of a precipitous cliff 200 feet high.

The town occupies two terraces. On the lower terrace is the Chaugán, or public promenade, a beautiful grassy sward, about half a mile in length, by eighty yards in width. It is almost level, and was used in former times for the game of hockey, as indeed it still is. Till recently the stone goals might be seen at both ends, but they were removed in 1890, in the course of some improvements carried out by the late Rájá. There is no tradition of its having been used as a polo ground in former times, though the name suggests this. It is, however, etymologically distinct from *Chaugán*, the Persian name of polo, being of Sanskrit origin with the meaning "four-sided." In addition to being a public promenade and place of recreation, the Chaugán is also utilized on the occasion of all great State Darbárs.

At the southern end of the Chaugán is the Residency, standing in its own grounds, which are tastefully laid out and kept in good order. It is a large building in the ordinary bungalow style, and is elegantly furnished. The house was originally erected as the residence of the European Political Officers, on special duty from A.D. 1863 to 1885, but is now used as a Guest-house; and here Lord and Lady Curzon were entertained on the occasion of their visit to Chamba in 1900. On the eastern side of the Chaugán are the Házri Bágh, the Club and the covered Tennis Court; and farther on is a line of shops, forming the chief bazár in the town. On the western side, the Chaugán for nearly half its length overlooks the Rávi. Near the Chaugán Gate are the Post and Telegraph Offices; and from this point another line of shops stretches as far as the Kotwálí, close to which is the Bhuri Singh Museum.(1) Between these and the precipice, the space is crowded with houses, forming the Kashmiri Mahalla.

The State Hospital, a picturesque looking building, stands at the north end of the Chaugán, and behind it is the Forest Bungalow, while the new Guest-house occupies a very pleasant site overlooking the Rávi. The Mission Compound is to the north-east of the Hospital and contains two Mission Houses, a Dispensary and a Church.

(1) The Bhuri Singh Museum was opened in 1908 and contains many objects of archæological interest, of which an account will be found in the Museum Catalogue

CHAP. IV.

Places of Interest.

Chamba.

On the upper terrace the most conspicuous building is the palace, arranged in two large blocks. The northern portion contains the public Darbár halls and living rooms, while the southern portion is the "Bhera" or Zanán-Khána. The present building is modern, most of it having been erected during the reign of the late Rájá. The oldest portion is the north-west corner, called the Kandchandi, which was built in the reign of Rájá Ummed Singh A.D. 1748-64. The Darbár halls and apartments are all furnished in European style. The entrance to the palace is from the north-east, into an outer courtyard which is tastefully laid out in flower beds, with water fountains. To the south of the palace and adjoining it is the residence of the present Rájá, also tastefully furnished in European style.

The chief part of the town is situated to the east and south of the palace, and between it and the Sháh Madár Hill. It consists of the dwelling houses of many of the high caste inhabitants, and of most of the State officials. Conspicuous among them is the Rang Mahal or Old Palace, though no portion of this building is really old, the foundations having been laid by Rájá Ummed Singh A.D. 1748-64; and the superstructure, which is of brick, is probably of an even later date. The southern portion in English style was built about 1860 by Rájá Sri Singh, who lived there in preference to the other palace. His remaining widow Ránis still reside in the Rang Mahal.

The water-course from the Sarota stream, made in the time of Sáhil Varma (p. 73) enters the town at the foot of the Sháh Madár Hill, and divides into several channels. At this point a flight of steep stone steps built by Ráni Sárda, queen of Rájá Jít Singh, A.D. 1794-1808, leads up the hill to the Ráni's shrine (p. 74). Another long flight of steps leads up the line of the rocky spur to the south of the town, as far as the Chámunda Temple. These are said to have been built by Rájá Ráj Singh, A.D. 1764-94. From this temple a fine view is obtained up and down the valley. A new and commodious Dák Bungalow occupies a site to the south of the Residency in the suburb of Darogh, and the barracks for the State troops are situated to the south of the town near the village of Jalákhri.

The most striking objects of interest in Chamba are the old temples, which exhibit much architectural beauty of design and execution. On all the principal ones are to be seen carvings of an elaborate and ornate character and in general appearance they bear a strong resemblance to the temples in Rájputána, from which the design was probably taken. Chief among them are the six temples standing in a line on a platform near the north-west corner of the palace, three being dedicated to Vishnu and the same number to Shiva. The Hari Rái temple near the Chaugán Gate is believed by the people to be very old, and a tradition runs that a shallow portion of the Rávi then flowed

CHAP. IV.
Places of Interest.
Chamba.

across the Chaugán, and the temple was reached by stepping stones. This is improbable as the Rávi cannot have flowed across the Chaugán within the human period. At the north end of the Házri Bágh stands the Champavati temple, whose legend will be found on page 74. It is the family temple of the Chamba Rájás. Two other temples in the same style are found on the upper terrace—that of Bansi-Gopál near the eastern gate of the palace, and that of Sita Rám near the Rájá's house. Another temple, called Vajreshvari or Bhagavati, with fine carvings, stands at the entrance to the Sarota Nálá, and is seldom seen by visitors. The temples referred to are all *shikhara, or* spired temples as distinct from hill temples. Of the latter class one temple—Chámunda or Chaund—stands on a small spur of the Sháh Madár Hill. These temples have all been fully described in the Archæology.

The new water-works now in course of construction will take the place of the open water-course made in the reign of Rájá Sahil Varma, A. D. 920-40, and will greatly contribute to the health and comfort of the community and the salubrity of the town.

The works for an installation of the electric light in all the principal buildings of the town are also in progress and will soon be completed.

KHAJIÁR.

Khajiár.

Khajár—half-way between Chamba and Dalhousie (32° 33′ N. and 76 °5′ E.)—is a very beautiful forest glade with a small lake in the centre in which is a floating island. The lake is about 13 feet deep, and near it stands an ancient temple to Khaji Nág, from which the place has received its name. The Dâk Bungalow is open from April to November, and during the season Khajiár is a favourite resort of visitors from Dalhousie.

BRAHMAUR.

Brahmaur.

Brahmaur is situated in the Budhil Valley, (32° 26′ N. and 76° 32′ E.) 48 miles to the south-east of Chamba, and is interesting as having been the ancient capital of the State for probably 400 years. The State *kothi*, destroyed in the earthquake of 4th April 1905, was believed to occupy the site of the old palace, but it is improbable that any part of the building was of great age. The temples with their images are remarkable as being among the oldest archæological remains in the Chamba State.

The principal temples are those of Lakshana Deví and Ganesa in the hill style and Mani Mahesa and Narsingh in the *shikhara* style of architecture. A description of these temples will be found in the Archæology. A brazen bull of life size stands in front of the Mani Mahesa temple. There are inscriptions on the idols of Lakhshana Deví and Ganesa, and also on the pedestal of the

CHAP. IV. Places of Interest. Brahmaur.

bull which prove that they all date from the reign of Rájá Meru Varma (A.D. 680–700). The level ground on which the temples stand is called the *Chaurási*. Brahmaur is the headquarters of the *wizárat* of that name and has a season Post Office for six or seven months in summer. There is a Forest rest-house on a beautiful site, about a mile from the State *kothí.*

As the whole country around Brahmaur is supposed to belong to Shiva, it is sometimes spoken of as "Shiv-bhumi," and being the home of the Gaddi tribe, it is also for this reason called Gadderan.

CHHATRÁRÍ.

Chhatrárí.

Chhatrárí is situated 24 miles from Chamba (32° 27′ N. and 76° 24′ E.) on the way to Brahmaur, and is a *tirtha* or place of pilgrimage. The only object of interest is an ancient temple, containing a brass image of Shaktí Deví or Kálí, which, as the inscription shows, was erected by Rájá Meru Varma (A. D. 700, *vide* pp. 46 and 189). The workman, named Gugga, who erected the temples at Brahmaur, is said to have first built a house at Kothí Ranhu for the local Rání, and had his right hand cut off to prevent him from erecting as fine a residence for any one else. The hand is believed to have been miraculously restored by the goddess, Shaktí, when he was called upon to build her temple at Chhatrárí. Another tradition exists to the effect that Gugga was accidentally killed by a fall from the roof of the temple porch, after having all but completed his work. The name 'Chhatrárí' is derived from the two words '*chhattís*' and '*lárhí*,' meaning 36 *lárhís* of land, the amount of the *sásan* grant formerly attached to the temple. This grant was made by Rájá Bala Bhadra (A. D. 1589-1641). A *mela* is held here on the third day after the Durbashtmi *mela* at the Mani Mahesa Lake, on the arrival of a man with a *lota* of water from the lake, with which the idol at Chhatrárí is bathed.

MANI MAHESA LAKE.

Mani Mahesa Lake.

Two marches beyond Brahmaur in the Budhil Valley is Mani Mahes, (32° 23′ N. and 76° 40′ E.), one of the chief *tírthas* or places of pilgrimage in the State.

The lake is situated on a small plain in the Mani Mahes Range at an altitude of 13,000 feet above sea level, and at the base of the Kailas peak, 18,564 feet. The lake is of no great size, and on its margin is a small marble image of Shiva, called *Chaumukha.*

A *mela* is held here every year on the eighth day of the light half of the moon in Bhádon or Asuj, which is frequented by pilgrims who come to bathe in the lake, from all the surrounding districts, and also from places far beyond the confines of the State, and even from distant parts of India.

CHAP. IV.
Places of Interest.

TÍSA.

Tísa.

Ṭísa is the headquarters of the Churáh *wizárat* and is 33 miles to the north of Chamba, on the way to Pángí (32° 50′ N. and 76° 10′ E.). Next to the capital it is the largest centre of trade in the State and has a Post Office, Dispensary and Rest-house.

KILÁR.

Kilár.

Kilár is the headquarters of the Pángí *wizárat* and is distant from Chamba about 68 miles (33° 5′ N. and 76° 26′ E.). The place is only a cluster of villages; Kilár itself being the seat of the State *kothí* and a forest rest-house. A season Post Office is open during summer from May till October, when all ordinary postal business is transacted. In a cedar grove near the rest-house is the temple of Det Nág; whose legend is given on page 189; and in addition to the ordinary offerings a buffalo is said to be sacrificed every third, fifth or seventh year, in the month of Katak (October). A State official from Chamba visits Kilár for several months every summer for the disposal of Court cases and the collection of the revenue. He has the title of *wazír*.

MINDHÁL.

Mindhal.

Mindhal is the name of a village in Pángí on the left bank of the Chándra-Bhága, opposite Sách (32° 59′ N. and 76° 27′ E.). Here the temple of Chámunda or Mindhal Básan Devi is situated. This shrine has been a place of pilgrimage from ancient time, and its legend will be found on page 189. It is square in shape, with a pent roof in the usual style of *deví* temples in the hills. The structure is of wood and stone, and consists of a central *cella* with two verandahs, one being enclosed and the other open. The image is of black stone in human form, which is believed to have risen out of the ground, and to extend downwards to a great depth. A *mela* is held here in Bhádon, and is frequented by people from all the neighbouring valleys. As many as 100 sheep and goats are sacrificed on this occasion, and the blood flows into a hole near the temple door, and is believed to run down under ground to a pool near the river, which it tinges red. The people spend their time at this *mela* in drinking and dancing. The priest and *chela* are Brahmans.

TRILOKNÁTH.

Triloknáth.

Triloknáth temple is situated in Chamba-Láhul, (32° 40′ N. and 76° 41′ E.) at the village of Tunde, which is the residence of a local Ráná or Thákur. The *shikhara* temple is similar to those of Chamba, but in front of it is an older shrine in the style of the hill temples. This is a Buddhist shrine, and the *shikhara* temple contains an image of the Bodhisattva Triloknáth or Avalokiteshvara. The image is artistically carved in white marble and represents the figure of a man seated cross-legged, with six arms, three on each side; and about three feet in height. In front of the temple, and adjoining it, are places for the accommodation of

pilgrims, and others who may visit the shrine. There is a *mela* in August which is accompanied by drinking and dancing. No sacrifices are offered at the shrine, and the *puja* seems to consist chiefly in burning lights continuously in front of the image, and reciting passages from the Buddhist sacred books. These lights are made of wicks fed with *ghi*, and great numbers of them are arranged in a platter, and then lighted. The officiating priest is a *lama* and the control of the temple is entirely in the hands of the local Ráná, whose residence is close at hand (*vide* p. 44).

This *tírtha* is visited by pilgrims from all parts of India, and also from Ladákh and Tibet proper, as well as the neighbouring mountains. Here Hindus and Buddhists meet and intermingle as if they were one. The pilgrims come either from the Kulu or the Pángí direction, and the Hindu *sadhus* frequently lose their lives in attempting to cross the high snowy passes into the Rávi Valley.

At the village of Markula or Udaipur, near Triloknáth, is a Hindu shrine to Markula Devi or Káli, in which are some fine wooden carvings. An inscription on the image contains the name of the donor who was probably an ancestor of the Ráná of Triloknáth. A stone inscription, recently found, points to the Markula temple having originally been a Buddhist monastery.

Near Triloknáth may be seen the first signs of Buddhism, in the long low walls covered with loose stones, on each of which is inscribed the Buddhist prayer "*Om máni padme hun.*" "*Om*, the jewel in the lotus, *hun.*" These become more numerous, and also longer and more elaborate in British-Láhul. These walls are called *máni*, and it is considered an act of great merit to have contributed to their construction. The lettering is usually done by the *lamas*, who must be well remunerated for their trouble, and therein lies the merit of the deed.

CHAMBA DIALECTS.

BY

The Rev. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

From a linguistic point of view the State of Camba is intensely interesting. Situated, as it is, entirely in the hills, it lends itself to the perpetuation of diverse dialects. It is traversed from east to west by the Candra-Bhāga or Cināb River in the north, and the Rāvī in the south, which for part of their course through the State are no more than twenty miles apart. To the north and west lies the State of Jammū, to the east British Lāhuḷ (frequently pronounced by Europeans Lahaul), to the south the British district of Kāŋgṛā. The area of Camba is just over 3,000 square miles, yet there are six distinct forms of speech found within its borders. Speaking roughly we may allocate them as follows:—in the north-west Curāhī, in the north-central portion of the State Paŋgwāḷī, in the north-east Camba Lāhuḷī, in the south-west Bhaṭĕāḷī, in the south-east Bharmaurī or Gādī; while round about Camba city, which lies in the south-west (but further north and east than the Bhaṭĕāḷī area) the dialect spoken is Camĕāḷī. Of these all, except Lāhuḷī, belong to what is at present called the Western Pahāṛī language of the Northern Group of the Sanskritic Aryan Family, while Lāhuḷī is classed as belonging to the Tibeto-Himalayan branch of the Indo-Chinese Family. (*See* Census of India 1901, Chapter on Languages.)

The grammar of Camĕāḷī is very much what we should expect from its geographical position. It makes its Genitive in *rā*, its Dative in *jō*, its Future in *-lā*, it has a Stative Participle in *ōrā*, thus *ṭirōrā*, in the state of having fallen, *mārōrā*, in the state of having been beaten, for the participle with *having*, it uses *karī*, as *ṭirī karī*, having fallen.

Bhaṭĕāḷī has, in consequence of its position, affinities with Ḍōgrī, spoken in Jammū State, and with Kāŋgṛī, spoken in Kāŋgṛā. In the Genitive it has *dā*, in the Dative *kī* or *kĕā*, in the Future *gā* or *ghā*. (The dialects of Kāŋgṛā, Maṇḍī State and Sukēt State have also a Future in *g* or *gh*.) Like Camĕāḷī it uses *karī* for the participle with

having. Its Stative Participle is very interesting; it has two forms e.g., *pēhā* or *pēādā*, in the state of having fallen, *āhyā* or *ayādā*, in the state of having come. A form very similar to *pēhā* or *āhyā* is found in Kāŋgṛā, but for the form in *-ādā* we have to go all the way to the State of Baghāṭ, south of Simla, where we find *āyādā*, *rīṛādā*, with the same meaning as Bhaṭĕāḷī *ayādā*, *pēādā*. Similarly *gēādā*, *rēhādā*, in Bhaṭĕāḷī correspond to *gōādā*, *rōādā* (or *rōhādā*) in Baghāṭī, and mean 'in the state of having gone' and 'remained' respectively. The accent of participles in *-ādā* is on the antepenultimate.

In pronunciation Bhaṭĕāḷī very much resembles Camĕāḷī. Both employ the cerebral *ḷ* and *ṇ*, and in both the sound given to *h* is midway between the sound in Urdū and Hindī and that in Panjābī. In Urdū and Hindī *h* is pronounced practically as it is in English. In Panjābi, when it appears either alone or in conjunction with *b*, *g*, *j*, *d*, *ḍ*, *w*, *m*, *n*, *l*, it has a deep guttural sound not wholly unlike the Arabic 'ain. In Bhaṭĕāḷi and Camĕāḷī it is half-way between the two, while their pronunciation of *h* when it follows a vowel is nearly the same as in Panjābī, that is to say, *h* is almost inaudible itself, but raises the tone of the syllable in which it occurs. The pronunciation of *h*, found in these two dialects, is common to many hill dialects.

Curāhī, spoken in the north-west of Camba, has many features deserving of study. Its Genitive ends in *rā* or *rō*, its Dative in *nī*, its plural is generally the same as the singular, except in the Vocative, in this reminding us of dialects in Kulū and the Simla States and also of the Gādī dialect of Camba. Its Pres. Participle ends in *-tā* and its Stative Participle in *-ōrā*. It is remarkable that if we reckon from the south (near Simla) northwards Curāhī is the first dialect we find with traces of the vocalic change known as epenthesis. Thus, *khāṇā*, eat (inf.) fem. *khaiṇī*, *k͟h͠ātā*, eating, fem. *khaitti*. As we go north and north-west we find epenthesis to a greater extent in dialects like Bhadrawāhī, still more developed in others more distant such as Pŏgulī and Kishṭawāṛī, till we reach the highest stage of bewildering completeness in Kas͟hmīrī. The normal ending of the Curāhī Future is *-mā*, *-mē* in the 1st Pers. Sing. and Plur. and *-lā*, *-lē* in the Sing. and Plur. of the other persons, though *-mā*, *-mē* are also found in the 3rd Pers. Sing. and Plur. and occasionally *-lā* in the 1st Pers. This matter of the Future is only one example of the deeply interesting problems arising out of Northern Himalayan dialects. If we take the distribution of the Future in *l*, we find that the following dialects have a Future with *l*, appearing in every person, Singular and Plural: Jammū Sirājī, Bhadrawāhī and Pāḍarī in Jammū, Paŋgwāḷī, Camĕāḷī and Bharmaurī or Gādī in Camba, Inner Sirājī in Kulū, and the dialects of Jubbaḷ in the Simla area. The following have *l* in the 2nd and

3rd Persons—Kulūī, Kiūṭhalī (Kiūṭhal and neighbouring States, including the Simla municipal area), the dialect of the British district of Kōṭ Khāī, and Baghāṭī (Baghāṭ State). Punchī in Punch State has the 2nd and 3rd Plur. in *l*, and Bhaḷēsī in Jammū State has *l* in the 2nd and 3rd Sing. and 1st and 2nd Plur. The dialects which like Curāhī have *m* in the 1st Plur. are the Simla States dialects of Kōṭ Gurū, Kōṭ Khāī, Kiūṭhal and Baghāṭ, while the Jammū dialects of the Sirāj, Bhadrawāh and Bhaḷēs have both *m* and *l* combined in the 1st Plur. We notice then the interesting fact that, in the middle of the dialects which have *l* in the Future, extending from Punch to Jubbaḷ we have as a wedge an area which has its Futures in *g* or *gh*, comprising the dialects of Bhaṭēāḷ (Camba), Kāŋgṛā, Maṇḍi and Sukēt, this wedge extending right up to the Tibeto-Himalayan language area. We notice, too, that the central portion of the districts, which make the Future in *l*, keeps the *l* purer than the more outlying: thus Curāhī and the dialects beyond to the north and north-west, in common with the Simla dialects in the south, introduce *m*.

The great interest in Curāhī lies in the fact that it is the first stage on the linguistic road to Kashmīrī. South and east of Curāhī we do not notice special Kashmīrī characteristics, but as soon as we begin to study this dialect we feel the force of those tendencies which find fuller and fuller scope as we go north and west till we reach the Kashmīrī area.

The Bharmaurī or Gādī dialect is spoken by the Gaddīs who inhabit the district called Gadhēran, which includes Bharmaur in Camba State and the adjoining part of Kāŋgṛā District. It has been somewhat fully treated of along with the Kāŋgṛā dialect itself in the Appendix to the *Kāngrā Gazetteer*, to which I may perhaps be permitted to refer the student. To have bound it up with the rest of the Camba dialects would have unduly swelled the dimensions of this volume in its Gazetteer form, so I deemed it better to omit it.

To my great regret I was unable when in Camba to meet with any speakers of Paŋgwāḷī, the dialect of Pāŋgī. Grammatical information bearing upon it exists in two manuscripts, both compiled by the orders of H.H. the Rāja of Camba, one a few years ago for the Linguistic Survey of India, and one two years ago for myself. These manuscripts, however, differ, in important particulars, and while undoubtedly valuable facts can be gleaned from a comparison of the two, one cannot feel the same certainty as to the accuracy of the result, as one would if one had had opportunity of making a personal study of the dialect. It resembles in a number of details the Pāḍarī dialect spoken in the district of Pāḍar in Jammū State two or three stages further down the Cināb than Pāŋgī.

Linguistically the chief interest of Camba centres in Lāhuḷī, spoken

in the north-east portion of the State. In British Lāhuḷ to the east of Camba Lāhuḷ, there are three dialects of Lāhuḷi. There the Bhāga flowing from the north-east in a south-westerly direction is joined by the Candra coming from the south-east in a north-westerly direction. The united stream flow for some little distance before entering Camba Lāhuḷ. The dialect spoken in the Bhāga Valley is called Banūn or Gārī or Gārā, that in the Candra Valley is called Rangloi, and the dialect of the valley of the united stream is known as Patni, Patan or Mancāṭī. The dialect of Camba Lāhuḷ we may call, for want of a better name, Camba Lāhuḷi. Lāhuḷi will thus be seen to comprise four dialects. Lāhuḷi bears some resemblance to Tibetan, to Kanāshī (the remarkable language spoken in a single village in Kulū called Malāṇa or Malāṇī), and to Kanāwarī, spoken in Kanāwar in Bashahr State. The resemblance of Camba Lāhuḷī to the other dialects and languages mentioned, as brought out by a list of between thirty and forty common words taken at a random, may be seen at glance in the following table :—

Percentage of words in which Camba Lāhuḷī resembles :—

Patni	...	68
Rangloi	...	37
Gārī	...	30
Kanāshī	...	29
Tibetan	...	22

and in a briefer list of Kanāwarī words 47. The number of words in the lists, which appeared identical with the corresponding Camba Lāhuḷī words, was Patni 14, Rangloi 3, Gari 2, Kanāshī 6, Tibetan 3, Kanāwarī 3. The lists with which the Camba Lāhulī words were compared are those printed by Mr. A. H. Diack in 1896. Such a comparison may lead, however, to an incorrect conclusion. A similar comparison between, say, English and German, would yield a very high percentage of resemblances, yet the two languages are perfectly distinct. We may feel quite sure that an inhabitant of Camba Lāhuḷ would find it impossible to understand any dialect or language in the list except Patni.

The chief difficulty of Camba Lāhuḷī lies in its verb. A number of questions suggest themselves to which I am not at present able to give an answer. Thus there seem to be two forms of the Present and Imperf. Indic., each tense having a form connected with the Infin., and one connected with the Future, thus :—*tēzī*, strike, beat, (Infin.), Fut. *tēmōg*. The Present tense has *tēzādō* and *tēmādō*, Imperf. *tēzādēg*, *tēmādēg*.

kūṛī, say, Fut. *kō* (*kōg*). Pres. Ind. *kūṛādō*, *kuādō*, Imperf

kūṛādēg, kuādēg. In the case of the Verb *pīpī*, arrive, Fut. *pīpō* (*pīpŏg*) we have in addition to Pres. *pīpādō*, and Imperf. *pīpādēg*, forms from some other root *pījīdō*, and *pījīdēg*.

The questions suggest themselves—are the forms derived from the Infin. and the Future identical in meaning or not? Should we expect to find them in every verb?

The Past is even more interesting. It appears to have seven forms, ending in *-tēg*, *-dēg* or *-dĕg*, *-ta*, *-da*, *-dō*, *-tō*, and a shorter form ending in *-g*. Thus we have:—

from *kūrī*, say, *kutēg*, *kuta*, *kūīg*, I said.
,, *lhāī*, do, *lhātēg*, *lhēg* (*lhādēg* is probably Imperf.).
,, *randī*, give, *randēg*, *randa*, *rēg*.
,, *pīpī*, arrive *pīg*.
,, *shīzī*, take away, *shīda*.
,, *ībī*, go, *īdĕg*, *īdō*.
,, *shubī*, become, *shutēg*, *shutō*.

There is even another form in *-ga* as *khŏsīga* from *khŏsī*, be obtained. We have also *rē* from *randī*, give. Have all these forms the same meaning, or do they really represent different tenses?

The rules for the formation of the negative are sometimes very complicated, or the formation is very irregular. The general rule is that the negative is formed in the Imperat. by prefixing *tha* and in other tenses by prefixing *ma*, but we have:—

nēō, I shall know, *maiēŋg*, I shall not know.
īdēg, I went, neg. *īggiĕmu*.
dāpŏg, I shall fall, neg. *ma dag*.
ābŏg, I shall come, neg. *māŋg*.
īl, go (Imperat.) neg. *thēl*.
ādani, come (Imperat. plur.) neg. *thādani*.

In *īggiĕmu*, I did not go, and *āggĕmu*, I did not come, (from *andēg* I came), the *ma* of the neg. seems to have been changed to *mu* and added at the end.

It is worthy of note that the agent case of the subject is employed with every tense and mood of transitive verbs.

Some of the final consonants, particularly the letter *g*, are frequently pronounced so faintly that it is almost impossible to say whether a word ends in a vowel or a consonant. This doubt arises especially in the case of the 1st Sing. of various tenses. Possibly in some cases it is equally correct to insert and to omit *g*.

An examination of the grammatical forms of Camba Lāhuḷi which are given in their place will, it is trusted, reveal many points, in addition to those mentioned above, which are linguistically of the highest

interest, and which are worthy of full investigation. The grammar of Lāhuḷī has an Aryan air about it, although the vocabulary is Tibeto-Himalayan. It might be equally correct to class it as an Aryan language.

In the Census of 1901 the number of speakers returned for the Camba dialects was as follows:—Camĕāḷī, 37,433; Curāhī, 26,859; Bharmaurī or Gādī 26,361; Bhōṭia 24,299; Paŋgwāḷī, 4,156; Lāhuḷī 1,543. It is probable that the Bhaṭĕāḷī speakers are included under Camĕāḷī; the figures returned under Bhōṭia seem quite incorrect.

There is no literature in any Camba dialect except Camĕāḷī, in which the Gospels of Matthew (out of print), Mark and John, the Sermon on the Mount and the Ten Commandments have been printed. The Gospel of Luke is ready for the press. The character used is a slightly adapted form of Ṭākrī.

The system of transliteration adopted in the following pages is that of the Asiatic Society of Bengal. *c* stands for the sound of *ch* in *child*, *ch* being its aspirate, s̲h̲ is *sh* in *shout*, while in *sh* the *s* and *h* are separate; ā̃, ē̃, denote ā, ē followed by nasal *n*, and so for other vowels; ŋ denotes the sound of *ng* in *singing*, ɨ is a sound mid-way between ĭ and ī, *u* in italics occurring in a word in ordinary type denotes the sound half-way between ŭ and ū, and *eu* in italics denotes the short sound corresponding to ēū.

In conclusion, I have to express my cordial thanks to the Rev. Sōhan Lāl, of the Church of Scotland Mission in Camba, for most valuable assistance, very willingly given, in connection with the Camĕāḷī dialect. In following his authority one cannot go wrong. If there are mistakes under the heading of Camĕāḷī the responsibility is mine. To Dr. Hutchison of Camba I am indebted for much personal kindness while engaged in this work. He lent me a copy of the parable of the Prodigal Son in Camba Lāhuḷī, which he had in his possession, and which, although differing considerably from the translation here given, was of assistance to me in making it.

The enlightened ruler of Camba, H.H. Rājā Bhūrī Singh, C.I.E., lays all visitors to his territories under a debt of gratitude. In this work his assistance was invaluable, as he placed his servants and his subjects at my disposal, and in every way showed the deepest and most cordial interest.

T. Grahame Bailey,
Wazīrābād.

January 30th, 1905.

APPENDIX I.

A CHAMBYĀLI VOCABULARY

Drawn from title-deeds of the 16th and 17th Centuries.

Skr. = Sanskrit H. = Hindi

VERBS.

	Conj.	Praet. (Fem. *thi*)
1.		
2.		
3. *asa* he is	3. *hoe, ahe, hoie*	*thiā* he was
1.		
2.		
3. *asan, ahan* they are	3. *hoe, hon, bhon*	*thīē* they were

ditā, dita given Skr. *datta*
śukā abandoned, granted
likhā written
pāi-dita granted
pūridā filled, full Skr. p.p. *pūrita*
chaḍyā, chaḍā dispensed with, released
kītā made Skr. *kṛta* (*kītā thiā* was made)
badhā fixed Skr. *baddha* bound
khāyā eaten
piyā drunk
sandhyā performed
kamayā practised
lei F. taken
bacṇā to be preserved
khāṇā to eat, enjoy
rakhṇā to keep
pālṇā to keep, preserve, protect
mangṇā to demand
bhogṇā to enjoy
karṇā to make
baḍṇā to cut
bhilāṇā to till
kuhlāṇā to irrigate (from *kuhl* irrigation-canal)
khā(n)dā eating ——*thiā* he was eating
pī(n)-dā drinking
sā(n)dh-dā performing
kumā(n)-dā practising
(*roṭē kamāṇā* to earn one's bread

NOUNS.

sanju temple-servant, who prepares "*sanj*" for *pūjā*, consisting of flower, drub, rice, &c.
śāsan, *sāśaṇ*, *ṣāśan* — rent-free land given to temples or Brahmins also called *māpī* from Arabic *mu'āfī*. From Skr. *śāsana* order, charter by which such land is granted.
ghoṛi F. rock, large boulder

chanḍ (*ī*) steep mountain-slope, precipice
bheṭh(*ī*) uncultivated upper part of the mountain-slope
diśa direction, cardinal point Skr. *diś*(*ā*)
sīmā, *siyv* F. boundary, limit Skr. *sīmā*
nāl(*ī*) rivulet
kuhl(*a*), *kulla* F. canal, watercourse Skr. *kulyā* Kaśm. *kul*
kohlī, *kohḷa* irrigated land (derived from *kuhl*)
utaṛ unirrigated land. In Bhadravāh *uḍār*
nei, *nai* river Skr. *nadī*
naibaḍhā river-bank (Churáh)
ḍhaḍhā, *ḍāḍ*, *ḍāḍara* } precipice
pāṇi, water Skr. *pānīya* drinkable, drink
rāe, *rāī* king Skr. *rāja*
paṭā plate of metal on which a title-deed is engraved Skr. *paṭṭa* plate, tablet
putar son Skr. *putra*
potrā grandson Skr. *pautra*
bhūmi, *buhn*, *bhūi* } land Skr. *bhumi*
batā F. path Skr. *vartman* (?); now: *bāt*
biurā, *biūra* detail, detailed account Skr. *vy-avahāra*
bāṛā hedge, fence Skr. *vāṭā*; now: *bāṛ*
khaḍā ravine now: *khaḍ*
bāīṁ small pond, tank Skr. *vāpī* an oblong pond
talā tank
bīj grain, corn. Skr. *bīja* seed, grain
cab marshy ground (Churāh)
gharāṭ, *ghrāṭ* water mill Skr. *gharaṭṭa* grind-stone
ghāt mountain-pass Skr. *ghaṭṭa* landing or bathing place
śugār.(*ī*), *śagvār*. } ground round the house, compound Skr. *śākavāṭā* vegetable garden Koḷḷī *svāṛi*
koṭvāl inspector of police Skr. *koṣṭhapāla* storeroom-keeper
an corn Skr. *anna* food, rice
pāhari temple-servant (the temple of Lakṣmi Nārāyaṇa has one *pūjārī* and four *pāharīs*,) Skr. *prāharika* from *prahara* a watch
dharm religious duty
grāe grām village Skr. *grāma*
nāī barber Skr. *nāpita*
baihi ridge
chek portion *chiknā* to snatch
syāla slate Skr. *śaila* rock
reh mountain-ridge
ḍhīhma hillock, mound
deśarīt use and want of the country *rīt* from Skr. *ṛtu* rule
Divāṇ (*a*) the Council or Court, *i.e.*, the Rāja or the heir-apparent
banś lineage Skr. *vaṁśa*
bansaulī genealogy Skr. *vaṁśāvalī*
gāhṇ ford Skr. *gāhana*
baṛ ficus religiosa Skr. *vaṭa* ficus indica
amb(*a*) mango-tree Skr. *āmra* H. *ām*.
jamaṇi eugenia jambolana H. *jāman*
krūī mulberry-tree or kind of oak, quercus semicarpifolia (?)
phāguṛā fig-tree, ficus palmata
kalaṇṭī diminutive of *kalain* a deodar (?)
sapaṛ rock
sapaṛī rocky ground
ghar house Skr. *gṛha*
ghar-haṁ, *ghar-ṭhāi* (ṁ) site of a house Skr. *gṛha-sthāna*
bakrī goat
dāṇā grazing-dues
(The custom still prevails in that for every goat two *caklis* are paid in the valley and

two *caklis* in the mountain. Till twenty years ago the full amount was paid in goats, which were partly sacrificed to Cāmuṇḍā, sometimes as many as a hundred on the occasion of a Naurātrī. At present the money is received by contractors.)
bhāṣā, bhākhā vernacular Skr. *bhāṣā* language
pūrva east
dakṣiṇa south
paścima west
uttara north
agnī south-east
caukī mansion
galu small mountain pass Skr. *gala* neck
śākhi witness Skr. *sākṣin*
bag large field *tri-bag*
(*gohara* pasture-ground (?) Skr. *gocara*)
goracarakā pasture-ground

MEASURES.

kunu = ¼ *lāṛhī*
lāṛhī } = 4 *kunu*
lahaṛī } = 3 acres
bhang = 2½ *lāṛhī*

MEASURE OF CAPACITY.

droṇ Skr. *droṇa* { 1 khārī = 20 piḍa (or droṇa) }
māṇi = 2 pakka sers { 1 piḍa = 20 māṇi }
pira Skr. *piṭaka* { (Bhatti) }
path = *maṇi*
triṇī grazing-dues, from Skr. *tṛṇa* grass (two *cakli* for each goat, eight *annas* for each buffalo)
baṇḍ portion of land
cākarī service, *cākar* servant
baṇ forest Skr. *vana*
gohrā footpath Ska. *gocara* (?)
kar tribute Skr. *kara*
bāch cash given to Raja for land distinguished from "*sāl*" revenue in kind
māhṇu man Skr. *mānuṣa*
goru cattle Skr. *go* cow
dhān rice Skr. *dhānā, dhānya* corn (growing in the field). In the Rājat. *dhānya* means always *rice* cf. Stein's note at I, 246
barsā } year
barṣ }
khalk (?) } threshing-floor. Skr. *khala*
khala }
phāṛī water-spring, source Pers. *fuārah*
pratiṣṭhā solemn consecration of a house, temple, tank, etc. Skr. *pratiṣṭhā* foundation (*pratiṣṭhā karṇā* to consecrate, to found)
maṭh, maṛh hospice for travellers Skr. *maṭha* hut, monastery, hospice
Bāṛu a Brāhmanical caste Skr. *Baṭu* a young Brāhman
Gosaiṁ a sect of ascetics Skr. *gosvāmi*
bīṛ (*a*) slope between terraced fields
sandher, sandh F. boundary Skr. *sandhi* junction
padar plain (as proper-name indicates a portion of the Upper-Cināb Valley; also found in Padar Pass between Chamba and Bhadravāh)
khumba field
ṭapa slight ascent, gentle slope
rākhā preserved forest, now: *rakh* Skr. √ *rakṣ* to preserve
bāg garden Persian *bāgh*
kirsāṁ cultivator + Skr. *karṣaka*

hālhujat forced labour
biṭh-bigār „ „ Skr. *viṣṭi-vikāra* (?) change of service
sandhyāla boundary-mark
cal (*ā*) water-course Skr. √ *cal* to move, to run
purohit / *prohat* } priest Skr. *purohita*
prohatyāī priest-ship also: *purohityāī* and *purohitī*
bhaulī portion (?) + *biorā* ?
phakī promise
bār day (*bāre* in the days of) Skr. *vāra*
preṛ(*ī*) upper edge of steep slope
bhit lower „ „ „
neul irrigated land or planting out rice (?)
peṛī steps (correct spelling *pairī*) from *pair* foot (step)
naḍalu rivulet
haṭ shop Skr. *haṭṭa*
halvāṇa sweetmeat-seller now *halvāī* from *halvā* sweetmeat
sankalp grant Skr. *saṁkalpa* decision, intention, (*sankalp karṇā* to grant)
chiṛakota footpath, shortcut, now *chiṛkot* Skr. √ *chid* to cut
khili fallow-land Skr. *khila* waste-land
bu(*n*)*dhī* cultivated land
ghāṛ portion of crops due to the land-owner
dvaḍāmba confluence Skr. *ambu* = water
jhumaṛī village house, hamlet

NUMERALS.

ek, *īk*, *ik* one
do, *dui*, *dvai* two, *doṭhāīṁ* the Rāja's second son
tra, *tre*, *trai*, *trāi* three
caur four
panj five
chaī, *chai* six
daś(*ā*) ten
caudha fourteen
batrī thirty-two
adh a half
dheṛh one and a half

ADJECTIVES.

uparlā (F-*lī*) = upper } in connection with
jhiklā[1] / *buhnī* } = lower } names of villages
(from *buhn* ground)
pār-lā (F-*lī*) situated on the other side

POSTPOSITIONS.

biger except Pers. Arabic *ba-ghair*
badle instead of (*idhe re badle* instead of this)
pā from Skr. Abl. *pārśvāt* from the side of
bicā from within
heṭh-karī beneath } cf. English in-*side* out-*side*
andar-karī inside } German ober-*halb*, unter-*halb* inner-*hall*, auszer-*halb*
upar-karī above }
prakāra-karī for reason of, in (this) manner
madhyāle inside, from Skr. *madhya* cf. *manjh*
milde adjoining, from Skr. √ *mil* to join, to meet

[1] In Bhadravāh *jaklā*

jog(e) in behalf of, to ; now : *jo* used to form the Dative case
from Skr. *yogāt*, *yogena* { according to / in consequence of
(*hyaṭh*) *heṭh*(e) beneath
kī to (probably from *karī*, see beneath)
rā Fem. *rī* Plur. *re* H. *kā*, *kī*, *ke*
dā ,, *dī* ,, *de*
andar inside
dhare with
manjh in Loc. H. *men* Skr. *madhye* in the middle of
Adj. *manjhot* inner
manjhā from within, Abl. *madhyāt* from the middle of
samet, *smet* with Skr. p.p. *sameta* joined
tai, *tāi*(*ṁ*) as far as Skr. *tāvat* + H. *tak*.
kane from, with
ni by H. *ne*
upra, *upare*, *uprāhā*, *uparī* above, upon
bherīe outside, separate from ; from Skr. *bahis* outside (?)
andrie inside ; from Skr. *antar* H. *andar* inside
khale beneath (now *khal*) ; Skr. *sthala* ground (cf. *khamb* Skr. *stambha* column)
lei as far as H. *liye ?*
pico behind
auro, *yvāro*, *vār*, *hvār*, *urī*, *yvāre*, *uār* on this side of
pāre on that side of
buhne below (now *buhn*) from *buhn* ground (cf. above i.v. *khale*)
kari for the sake of Skr. *kṛte* because of

PRONOUNS.

je which, who H. *jo*
tis, *tes* of this ,, *is*
uhne-rā of them
se(*h*) that
je koi whoever ,, *jo koi*
tih ne, *tini* by him
tidhe-rā } of that, his
teḍhe-rā } of them, their
tiḍhe-rā
e(*h*) this (adj.)
tidhj-dā of it, its
idhi-dā (di) of this, of it, its
udhe-rā its
ute-rā their
ihna } by them
tihnā }
kuse any one H. *kisī*
koī any
iksādā each (of each ?)
sabh all Skr. *sarva* H. *sab*
jihā (pron. *jīhāṁ*) as Skr. *yathā*
tīhā thus Skr. *tathā*
ik one
dūī F. the other (Masc. *dūā* Plur. *dūe*) H. *dūsrā*

CONJUNCTIONS.

hor	and	H. *aur*
tathā	also	Skr. *tathā* thus, also
atha	and	Skr. *atha* now, further
pra	but	Skr. *param* moreover, but

ADVERBS.

agra, age aftewards Skr. Loc. *agre* in front H. *āge*
eḍhā hither H. *idhar*
bhī also
tita-nimitta therefore, for this reason Skr. *nimitta* cause, reason
pice formerly Skr. Loc. *pṛṣṭhe* behind (lit. at the back, from *pṛṣṭha* back)
pratham first Skr. *prathamam*
dhure dhuraḥ all in all (?)
bic in (*bicā* from within)

APPENDIX II.

CHAMBA DIALECTS.

CAMEALĪ.

NOUNS.

Masculine.

Nouns in -a.	*Sing.*	*Plur.*
N.	ghōṛ-ā, horse	-ē
G.	-ē rā	-ĕā̃ rā
D.A.	-ē jō	-ĕā̃ jō
L.	-ē bicc	-ĕā̃ bicc
Ab.	-ē kachā	-ĕā̃ kachā
Ag.	-ē	-ĕā̃
V.	-ē	-ĕō

Nouns in Consonant.

N.	ghar, house	ghar
G.	ghar-ē rā	„ -ā̃ rā
D.A.L.Ab.	-ā jō, &c.	„ &c.
Ag.	-ē	-ā̃
V.	ghar	-ō

So also *babb*, father.

Nouns in -ī.

N.	hāth -ī, elephant	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īā̃ rā, &c.
Ag.	-īē	-īā̃
V.	-īā	-īō

Nouns in - ū, *biccū*, scorpion, are declined like *hāthi*, *ū* taking the place of *ī*.

nā̃ or nā, name, has G. Sing. nāē̃ rā, N. Pl. nā̃ or nā G. Pl. nāā̃ rā

Feminine.

Nouns in -ī.

	Sing.	*Plur.*
N.	kuṛ -ī, girl	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īā̃ rā, &c.
Ag.	-īē	-īā̃
V.	-īē	-īō

Nouns in Consonant.

	Sing.	Plur.
N.	baihṇ, sister	baihṇ -ī or -ā̃
G.D.A.L.Ab.Ag.	baihṇ -ī rā, &c.	-ī or -ā̃ rā, &c.
V.	-ī	-ō

gā, cow, is thus declined—

N.	gā	gā -ī̃
G.D.A.L.Ab.	gā -ī rā, &c.	-īā̃ rā, &c.
Ag.	-īē	-īā̃

dhīū, daughter, has oblique *dhīūā*.

Many proper nouns, especially less common ones, and many of the less common foreign words, such as Hindī religious terms, inflect in the Singular the Genitive and Agent cases alone.

PERSONAL PRONOUNS.

Sing.

	1st	2nd	3rd	ēh, this.
N.	haū̃	tū̃	sē, ō	ēh
G.	mērā	tērā	usērā	isērā
D.A.	minjō	tijō	us jō	is jō
L.	maī̃ manjh, bicc	taī̃ manjh, bicc	,, manjh, bicc	,, manjh, bicc
Ab.	,, or mērē kachā	taī̃ or tērē kachā	,, kachā	,, kachā
Ag.	maī̃	taī̃	unī	inī

Plur.

	1st	2nd	3rd	ēh, this.
N.	asī	tusī	sē	ēh
G.	hamārā	tumhārā	unhērā	inhērā
D.A.	asā̃ jō	tusā̃ jō	unhā̃ jō	inhā̃ jō
L.	,, manjh, bicc	,, manjh, bicc	,, manjh, bicc	,, manjh, bicc
Ab.	,, kachā	,, kachā	,, kachā	,, kachā
Ag.	asā̃	tusā̃	unhā̃	inhā̃

INTERROGATIVE RELATIVE PRONOUNS.

	Sing.		Plur.	
N.	kuṇ, who?	jē, who	kuṇ	jē
G.	kusērā	jisērā,	kunhērā	jinhērā
D.A.L.Ab.	kus jō, &c.	jis jō, &c.	kunhā̃ jō, &c.	jinhā̃ jō, &c.
Ag.	kunī	jinī	kunhā̃	jinhā̃

Kōī, any one, some one, has Gen. *kusiaũ rā*, or *kusiō rā*, Agent *kunīaũ*.

Kai, what? Gen. *kudhērā*; Oblique *kait (e.g. kait kanē)*.

Other pronouns *kicch*, something, anything; *sabbh*, all; *hōr*, other; *sabbh kōī*, everyone; *jē kōī*, whoever, *jē kicch*, whatever; *sabbh* has Oblique *sabbhnī*; *hōr* has Oblique Plur. *hōrnī* or *hōrnhī*.

Emphasis is expressed by the addition of *-īō*, *-īōī*, *-iau* or *-īauī*. (The first *i* is sometimes short), thus:—*sēīōī* or *ōīōī*, that very one; *ēīōī*, this very one; *usiō*, *usīōī*, that very one (Oblique); *unīauī*, that very one (Agent.)

Apū or *apu*, is a Reflexive Pronoun, meaning myself, ourselves, yourself, yourselves, himself, herself, itself, themselves, and is indecl.

ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in *-ā*, in which case they have Sing. Obl. *-ē*, Pl. *-ē* throughout, and Fem. *-ī* both Sing and Plur. It should be remembered that the Genitives of Nouns and Pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kachā*, from, than, thus:—*kharā*, good; *us kacha kharā*, better than he; *sabhnī kachā kharā*, better than all, best.

The following forms are worth noting:—

Demonstrative.	idēhā, like this or that; itṇā; so much or many.
Correlative.	tīdēhā, like this or that; titṇā, so much or many.
Interrogative.	kidēhā / kuṇdēhā } like what? kitṇā, how much or many?
Relative.	jidēhā. / kusdēhā } like which; jitṇā, as much or many.

Dēhā, is sometimes added to other words as *dhakhdēhā*, a little, &c.

Jihā̃ is used with the Oblique of nouns, and pronouns to express *like*, as *ghōṛē jīhā̃*, like a horse, in the manner of a horse.

ADVERBS.

Many Adjective are used as Adverbs; when so used they agree with the subject. The following is a list of the most important Adverbs other than Adjectives.

Time.

abē, now

us wakt us bēllē tā̃	then
kakhṇī kadhāṛī	when ?
jakhṇī, jā̃	when

ajj, to-day

kal, to-morrow, yesterday

parsū, day after to-morrow or day before yesterday.

cauth, day after day after to-morrow, or day before day before yesterday.

kadī, sometimes, ever.

kadī na, never.

kadī na kadī, sometimes.

bhiāgā, in the morning.

Place.

ittē idī	here
uttē udī	there
kutē kudī	where ?
jittē jidī	where

idhā tikar, up to this, to such an extent,

kudhā tikār, up to where ?

jidhā tikar, up to where

udhā tikar, up to there

idhā, kudha, jidhā, udhā kachā, from here, where ? where, there.

kudī jō, whither ?

tittē, tidhā, tidī, there, (correlative, see below.)

kutiaū, any where.

uppar, up

jhik jhiklē kanārē	down.

nēṛē, niṛ, near.

dūr, far.

aggē, in front.

piccō, behind.

andar, inside.

bāhar, outside.

manjhāṭē, in the middle.

cauhnī kanārē „ bakkhī	on all sides.

tittē, tidhā, tidī, are correlative forms corresponding to *jittē, jidhā jidī.*

From the forms *idhā, kudhā,* &c., interesting Adjectives are constructed, as *kudhērā*, or *kudhā kā*, of where ? belonging to where ? *idhērā*, of here, belonging to here.

Other Adverbs are—

kī kinjō kus karī	why ?
kīhā̃ kīhā̃ karī	how ?
is karī is kārṇ is gallā karī	for this reason.
īhā̃ īhā̃ karī is rīti kanē	in this manner.
tīhā̃, tīhā̃ karī us rīti kanē	in that manner.
jīhā̃ jīhā̃ karī	in which manner.

tā, then (of reasoning; Panjabi tē; Hindī tō.)
tauḷē quickly
acāṇcak / acāṇak } suddenly.
tābaṛtōṛ, at once, quickly
nirāḷē manjh, in private, separately.
jugtī / jugtī karī / jugtī kanē } well.
hā̃, yes,
nĕhī̃, na, no, not.
atī, very.

PREPOSITIONS.

The principal Prepositions are the following. The same word is frequently both a Preposition and an Adverb.

rā (Pl. rē, *f.* rī) of
jō, to
bicc / manjh / minjhē } in.
kachā, from, from beside, than,
pār, on the other side.
wār, on this side.
kach, beside (maī̃ kach, beside me.)
kanē, with, (maī̃ kanē, with me.)
tikar / tāī̃ } for, (usērē tikar, for him.)
hēṭh, under.
uppar, upon.
bābat, about, (taī̃ or terī bābat, about thee.)
sāhī, like (asā̃ sāhī, like us.)
wirōdh, against.
tulĕā equal to, (usērē tulĕā, equal to him.)
barōbar equal to, (tusā̃ or tumhārē barōbar, equal to you.)
akkhī bakkhī / urē parē } round about.
kanārē, towards, (unhērē kanārē, towards them)
prant, after, (udhā prant, after it.)
sawā, except, besides (mērē sawā, except me.)

The suffix *-ā* frequently expresses the idea of from, as:—

kach, beside; *kachā*, from beside, from.
bicc, in; *biccā*, from in, from among.
manjh, in; *manjhā*, *minjhā*, from in, from among.
bakkhī, side; *bakkhā*, from the side of.

CONJUNCTIONS.

The commonest are:—
atē, and.
par, but.
jē, if.
kihā̃ kari, because.
tā̃ bhī, nevertheless.
bhāē / bhalā ki } although.
jihā̃ jē, as if.
jihā̃ karī, in order that.
ki, that, or.

THE VERB.

Auxiliary Verb.

Pres. Aux.	I am, &c.	hai	hai	hai	hin	hin	hin
Pres. Aux.	I was, &c.	thiyā	thiyā	thiyā	thiyē	thiyē	thiyē
	Fem. thī, throughout.						

INTRANSITIVE VERBS.

ṭirṇā, fall.

Pres. Cond.	I may fall, &c.,	ṭir-ā̃	-ē	-ō (or-ē)	-ā̃	-ā	-an
Fut.		ṭir-lā	-lā	-lā	-lē	-lē	-lē
	Fem.	ṭirlī					
Imperat.	ṭir	-ṭirā					
Indef. Indic. or Past Cond.		ṭir-dā	-dā	-dā	-dē	-dē	-dē
	Fem. -dī						

Pres. Ind.	Sing.	ṭirdā	hai	Plur.	ṭirdē	hin.
Imperf.	Sing.	ṭirdā	thiyā	Plur.	ṭirdē	thiyē.
Past. Ind.	Sing.	ṭirĕā	*f.* ṭiri	Plur.	ṭirē	*f.* ṭirī
Pres. Perf.	Sing.	ṭirĕā	hai	Plur.	ṭirē	hin.
Pluft.	Sing.	ṭirĕā	thiyā	Plur.	ṭirē	thiyē.

Participles *ṭirdā*, falling; *ṭirĕā*, fallen; *ṭirōrā*, in the state of having fallen; *ṭiri kari*, having fallen; *ṭirdē hūē*, while falling; *ṭirṇēwāḷā*, faller or about to fall; *ṭirdē ī*, falling.

Verbs in general are very regular but some are slightly irregular.

pūṇā, pauṇā, fall.

Pres. Cond.	pōā̃	pōē	pō	pō	-ā̃	-ā	-n.
Fut.	pōlā						
Imperat.	pō	pōā					
Indef. Ind.	pū̃dā						
Past. Ind.	Sing	pēā	*f.* pĕi	Plur. pē	*f.* pĕi		

Participles *pū̃dā*, falling; *pēī kari*, having fallen; *pĕōrā*, in the state of having fallen; *puṇēwāḷā*, faller, about to fall.

hūṇā, be, become.

Pres. Cond.	hōā̃	hōē	hō	hōā̃	hōā̃	hūn
Fut.	hōlā					
Imperat.	hō	hōā				
Indef. Ind.	hundā					
Past Ind.	hūā					

īṇā come.

Pres. Cond.	īā̃	iyē	iyō (iyē)	īā̃	īā	īn
Fut.	īlā					
Imperat.	ā		īā			
Indef. Ind.	indā					
Past Ind.	ăyā		*f.* āī	Pl. aē	*f.* āī	

Participles, *āīkarī*, having fallen; *achōrā* or *aōrā*, in the state of having come.

jāṇā, go

Pres Cond.	jā̃	jāē	jāō (jāē)	jā̃	jā	jān
Fut.	jāllā					
Imperat.	jā	jā				
Indef. Ind.	jāndā					
Past Ind.	Sing. gēā	*f.* gĕī	Pl. gē		*f.* gĕī.	

Participles *gachōrā, gĕōrā*, in the state of having gone.

rēhṇā, remain.

Pres. Cond.	rēhā̃, &c.	3rd plur. raihn.
Fut.	raihlā	
Imperat.	raih	rēhā
Past Ind.	rēhā	
Participle	rĕhōrā, in the state of having remained.	

baihṇā, sit.

Pres. Cond.	bēhā̃	
Fut.	baihlā	
Imperat.	baih	bēhā
Past Ind.	baiṭhā	
Participle	baṭhorā, in the state of having sat, seated.	

TRANSITIVE VERBS.

mārṇā, beat.

Mārṇā is conjugated exactly like *tirṇā*, but in the past tenses, like all other transitive verbs, has a special construction.

Past. Ind.	mārĕā	agreeing with the object of the verb.
Pres. Perf.	mārĕā hai	„ „ „ „ „ „
Plupf.	mārĕā thiyā	„ „ „ „ „ „

When the object is governed by the preposition *jō*, the verb does not agree with it, but remains in the masculine singular form.

Passive.

The Passive is expressed by the Past Partic. *mārĕā*, with the required tense of *jāṇā*, go, the verb agreeing with its nominative, thus *haũ mārī jāllī*, I (*f*) shall be beaten or killed.

The following are slightly irregular :—

khāṇā, eat.

Pres. Cond.	khã̄ khāē, &c. 1st Pl. khã̄.
Indef. Ind.	khāndā.
Past Ind.	khăyā.

pīṇā, drink.

Indef. Ind.	pīndā.
Past. Ind.	pītā.

dēṇā or *daiṇā*, give.

Pres. Cond.	3rd Pl. din.
Indef. Ind.	dindā.
Past Ind.	dittā.

lēṇā or *laiṇā*, take.

Pres. Cond.	3rd Pl. lin.
Indef. Ind.	lindā.
Past Ind.	lēā.

galāṇā, say, speak.

Pres. Cond.	galã̄, galāē, &c. 1st Pl. galã̄.
Indef. Ind.	galāndā.
Past Ind.	galăyā.

chūhṇā, touch.

Past. Indic.	chūhtā.

karṇā, do.

Past. Ind.	kittā.

lēī īṇā, bring, and *lēī jāṇā* take away, are conjugated like *īṇā* and *jāṇā* and are treated as Intransitive Verbs.

It will be noticed that—

i. Verbs whose stem (formed by dropping the *ṇā* of the Infin.) ends in a vowel, or a vowel followed by *h*, add *n* to the stem before the *dā* of the Indef. Indic. and Pres. Part. as *khāṇā khāndā*, *galāṇā galāndā*.

ii. Verbs whose stem ends in *ā* or *āh* tend to shorten *ā* to *ă* in the Past. Indic., e.g., *galāṇā galăyā*, *khāṇā khăyā*, *uṭhāṇā uṭhăyā*, *baṇaṇā baṇăyā*, *cāhṇā căhĕā*.

Such verbs generally drop the *ā* of the stem before the *ā̃* of the 1st Sing. and 1st Plur. Pres. Cond. thus—

galā̃ for *galāā̃*, *jā̃* for *jāā̃*.

Habit or continuance is expressed either by the Past Partic. with the required tense of *karṇā*, do, in which case the Past Partic. is indecl., or by the Pres. Partic. with *rēhṇā*, remain. In the latter case both verbs agree with the nominative. Thus:—

sē pēā kardā hai, he is in the habit of falling.

sē pēā kardī hai, she is in the habit of falling.

sē pā̃dī raihndī hai, she continues falling, she is always falling.

Very interesting examples of what appears to be the organic passive in *ī* are found in some verbs, e.g., *cāhī̃dā hai*, from *cāhṇā*, wish, it is needed or fitting or necessary; *samjhī̃dā hai*, from *samajhṇā*, understand, it is understood, &c. *Cāhiyō* generally stands for the Hindī *cāhiyē*.

In Camĕāḷī practically every Infinitive is pronounced with cerebral *ṇ*, the ending being *ṇā*. In Panjābī after *r*, *ṛ*, *rh*, *ṛh*, and in some parts of the Panjāb after *l*, *ṇ* is changed to *n*. In Urdū there is no cerebral *ṇ*.

NUMERALS.

Cardinal.

1—ikk.
2—dō.
3—trai.
4—caur.
5—panj.
6—chī.
7—satt.
8—aṭṭh.
9—nau.
10—das.
11—yārā.
12—bārā.
13—tēhrā.
14—candā.
15—pandrā.
16—sōḷā.
17—satārā.
18—aṭhāra.
19—unnī.
20—bīh.
27—satāī.
29—uṇattrī.
30—trīh.
37—satattrī.
39—uṇtāḷī.
40—cāḷī.
46—chatāḷī.
47—satāḷī.
49—anunjā.
50—panjāh.
53—trapunjā.
57—satunjā.
59—uṇāhṭ.
60—saṭṭh.
67—satāhṭ.
69—uṇhattar.

70—sahattar.	90—nabbē.
77—sathattar.	97—satānūē̃.
79—unāsī.	100—sau.
80—āsī.	200—dō sau.
87—satāsī.	900—nau sau.
89—uṇānūē̃.	1000—hajār.

100,000—lakkh.

Ordinal, &c.

1st, paihlā.	6th, { chaṭhā. / chaṭhūā̃.
2nd, dūwwā.	
3rd, trīyyā.	7th, satūā̃.
4th, cauthā.	10th, dasūā̃.
5th, panjūā̃.	50th, panjāhūā̃.

ik wērī, once.	ḍaiḍh, 1½.
dō wērī, twice.	pauṇē dō, 2¾.
paihlī wērī, first time.	sawā dō, 2¼.
dūwwī wērī, second time.	dhāī, 2½.
dō guṇā, two fold.	sāḍhē caur, 4½.
trai guṇā, three fold.	ikk pāō, ¼.
addhā, half.	trai cauthāī ¾.

It should be noted that in *sathattar*, seventy-seven, the *t* and *h* are pronounced separately. The word is *sat-hattar*, not *sa-thathar*.

Ordinal numerals are ordinary Adjectives declined like Adjectives in *-ā*; those ending in *-ā̃* retain their nasalization when inflected.

Even cardinal numbers are generally inflected when used with nouns in an oblique case. Thus the inflected form of *dō* is *daūh*, of *trai traīh*, of *caur caūh*, of *chī chīā̃*.

There is still a further inflection sometimes seen in the Locative case, as *caūhnī bakkhī*, on four sides, all round.

īō, is sometimes added for emphasis, *dōīō*, the two of them.

SENTENCES.

1. Tērā nā̃ kai hai? What is thy name?
2. Is ghōṛē rī kitṇī umr hai? How much is the age of this horse?
3. Idhā kachā Kashmīr (*or* Kashmīrā) tikar kitṇē (*or* kitṇī) dūr hai? From here to Kashmir how far is it?
4. Tērē babbē rē gharē kitṇē puttar hin? How many sons are there in your father's house?

5. Haū ajj baṛē dūrā kachā haṇḍī ayā. I today from very far have walking come.
6. Mērē cācē rā puttar usērī baihṇi kanē bihōrā hai. My uncle's son is married to (with) his sister.
7. Gharē hacchē (or ciṭṭē) ghōṛē rī kāṭhī hai. In the house is the white horse's saddle.
8. Usērī piṭṭhī par kāṭhī kasā. Upon its back bind the saddle.
9. Maī usērē puttrā jō matē kōṛṛē mārē. I beat his son much.
10. Sē parbatē rī cōṭī uppar gāī bakrī cārdā hai. He on the hill's top is grazing sheep and goats.
11. Sē us būṭē hēṭh ghōṛē uppar biṭhōrā hai. He under that tree is seated on a horse.
12. Usērā bhāī apṇī baihṇī kachā baṛā hai. His brother is bigger than his sister.
13. Usērā mul ḍhāī rupayyē hai. Its price is two and a half rupees.
14. Mērā bab us nikkē gharā andar raihndā hai. My father lives in that small house.
15. Usjō ēh rupayyā dēī dēā. Give him this rupee.
16. Sē rupayyē us kachā lēī lēā. Those rupees take from him.
17. Usjō jugtī mārī karī jōṛī kanē bannhā. Having beaten him well tie him with a rope.
18. Khūhē kachā pāṇī kaḍḍhā. From the well draw water.
19. Mērē aggē calā. Walk before me.
20. Kusērā kōḷā tērē piccō āī rĕhōrā hai? Whose boy is coming behind thee?
21. Sē tusā̃ kus kachā mullē lēā? From whom didst thou buy that?
22. Grāē̃ rē ikk haṭwāṇīē kachā. From a shopkeeper of the village.

VOCABULARY.

(Chiefly Nouns, Adjectives and Verbs.)

ādr, respect, honour.
agrīṇā, meet.
akār, image, resemblance.
akārṇ, unreasonably, causelessly.
aklībāḷā, wise.
aḷakh, lazy.
ammā, mother.
āṇḍā, egg.
anēk, many.
annbī, storm.
aṇhū̃ṇā, impossible.
aṭhwārā, week.
auhrī, mustard.
bab, babb, father.
bachōṛā, separation, division.
baghĕāṛ, wolf.
bāhṇā, throw (net, &c.).
baihṇ sister.
baihṇā, sit.
bail, on.

baĩjṇī, purple.
bakhēṛā, dispute.
bakrā, *f.* (-ī) goat.
bāḷ, hair.
baṇ, jungle.
bāṇā, sow.
baṇāṇā, make.
baṇauṭ, making, making up.
bāndā, open, openly.
baṇḍṇā, divide.
bāṇī, voice.
bannhṇā, bind.
baṛā, big.
barh, year.
bāṛī, garden.
barkhiā, rain.
barṇaṇ, account, story.
baṭaihṛā, builder.
bāthrī, kind of fine cloth.
baṭōḷṇā, gather.
batt, way.
bauā̃, left (hand).
bēḷā, feeble.
bēr, delay, length of time.
bēsudhh, mad.
bhāī, brother.
bhaiṛ, (*ai* short) bhēṛ, sheep.
bhāḷ, expectation.
bhaṇḍār, treasury.
bhaṇḍārī, master of ceremonies.
bhaṇṇā, break.
bhār, load.
bhaṛōṛī, sheep pen.
bhā̃tī, manner.
bhawikhyatbaktā, prophet.
bhawikhyatbāṇī, prophecy.
bhiāg, morning.
bhrabū, red bear.
bhramāṇā, lead astray.
bhuīā̃, on the ground.
bhukhāṇā, light (fire).
bhūmī, bit of land.
bī, seed.
biār, wind.
biārī, evening meal.
bibasthā, law.
bihāḷṇā, seat.
billā (*f* -ī) cat.
binnhṇā, pierce.
bisrām, rest, Saturday.
bolṇā, say, speak.
buddhīmān, wise.
buhār, custom, tradition.
bujjhṇā, understand, ascertain.
buṇṇā, weave.
burā, bad, ugly.
būṭā, tree.
cāhṛhṇā, raise, shut (of door).
cakkī, mill.
calī jāṇā, go away.
candarmā, moon.
carṇā, graze.
cārṇā, cause to graze
caskṇā, be angry.
cētā, remembrance.
chaiḷ, beautiful.
chāh, buttermilk.
chaḷ, deceit.
chālā, jump.
chālī, wave.
chamā̃ karṇā, forgive.
chattī, roof.
chēkṇā, tear.
chikṇā, pull, draw.
chinn bhinn karṇā, scatter.
chūhṇā, touch.
cicaḷṇā, call out.
ciṇḍ, ciṇḍā, noise, shout.
cinh, sign.
ciṛū, little bird.
cōr, thief.
cōrṇā, steal.
cugāṇā, cause to graze.
cugṇā, choose, graze.

dān, gift.
dand, tooth.
dānd, ox.
daṇḍ, punishment.
daṇḍwat, entreaty.
darāṭī, sickle.
daryā, river.
dēh, body.
dēṇā, give.
dhakh, a little, gently, slowly.
ḍhaḷakṇā, move away, be pushed away.
dhāmī, feast.
dhaṇ, herd, flock.
dhāṛas bannhṇā, be cheerful.
dhauḷā, white (of hair.)
ḍhēhṇā, fall.
dhīū, daughter.
dhramṇā, tread upon.
dhrūmṇā, draw.
dhūṇā, wash.
dhupp, sunshine.
dhūṛ, dust.
dikkhṇā, see, look.
din, day.
diṇḍ, diṇḍā, noise, shout.
dīūṭā, lampstand.
dōkh, dōs, accusation, blame.
duār, door.
duāṭā, where two ways meet.
dubhdā, doubt.
dubṇā, cover.
duddh, milk.
ḍugghā, deep.
duprāṇī, pregnant.
durgandh, stench.
gā, cow.
gadhā, ass.
galāṇā, say, speak.
gaṇḍhṇā, knot.
garthī, shirt, coat.
ghar, house.
ghaṛṇā, carve, engrave.
ghāt karṇā, kill.
ghātī, watch.
ghĕū, ghi.
ghōṛā (f-ī) horse.
ghrīṇā, go down (sun, etc.)
grā̃, village.
guāḷ, guāḷū, shepherd.
guāṇā, lose.
gundṇā, weave, plait.
gupphā, cave.
gupt, secret.
hacchā, white.
hākh, eye.
hakkā, noise, call.
halkā, small.
hal jōtarṇā, plough.
hallā, crowd.
hārṇā, be defeated.
hāthī, elephant.
haṭī iṇā, return.
hatiā, murder.
haṭṇā, turn, turn back.
hatth, hand.
hēsā, part.
himmat, daring, courage.
hiḷōḷṇā, shake.
hiūnd, winter.
hōtḷā, stammerer.
hūṇā, be, become.
idī udī, here and there, scattered.
ill, kite.
iṇā, come.
jāgat, boy.
jāhal, ignorant.
jal, net.
jalhā, dumb.
jaḷṇā, be burned.
jamṇā, bear, be born.
jāṇā, go.
jaṅgh, leg.
janētaṛ, member of marriage procession.

jānhū̃, knee.
jāṇṇā, know.
jas, respect, honour.
jhalōrā, mad.
jhambṇā, dust.
jhaṛī, rain.
jibbh, tongue.
jimī, ground.
jittṇā, win.
juṭā, shoe.
kabūlṇā, accept.
kaclā, soft.
kahāṇā, be called.
kahū, olive tree.
kalam, pen.
kaḷōttī, black bear.
kaṇak, wheat.
kaṇḍhā̃, edge, border.
kann, ear.
kannēā̃, girl.
kar, toll.
karṇā, do.
kasṭ, trouble.
kaṭhōr, hard.
kaṭhōrtā, hardness.
kaṭṭhan, difficult.
kēs, hair.
khākh, cheek.
khalārṇā, stretch, spread.
khāṇā, eat.
kharā, good.
khaṛē hūṇā, stand.
khēī, rust.
khēttar, field.
khijṇā, be tired.
khiṇḍṇā, spread.
khiṭā dēṇā, hasten, run.
khōkh, bosom.
khuāṇā, cause to eat, feed.
khūhṇā, pluck.
khulhṇā, be opened.
khusṇā, seize.
killā, alone.
kilṇā, nail.
kiṭṭhā, together.
kōḷā, boy.
kōmal, meek.
kōrōrṇā, hew.
kukkaṛ, (*f.* kukkṛī,) cock.
kukkṛī, maize.
kumāṇā, complete, do.
kūṇā, corner.
kuṇḍ, pond, pool.
kuṛī, girl.
kusuthrā, ugly.
kuttā (*f.*-ī) dog.
lakk, waist.
lammē pūṇā, lie down.
lāṛā, bridegroom, husband.
lāṛī, wife, bride.
laṛṇā, fight.
laṭā, lame.
laṭā phaṭā, property, goods.
lēhā, insect that destroys cloth.
lēṇā, take.
lēṭṇa, lie down.
likkhṇā, write.
lipṭanī, rolling.
lōhā, iron.
lōp karṇā, disregard (law, &c.).
lukṇā, hide oneself, be hidden.
luṇārī, reaping.
luŋg, blade (of grass, etc.).
luṇkā, salted.
luṇnā, reap.
macchī, fish.
maihmā, honour, glory.
makhīr, honey.
maṇḍlī, = mōṇḍlī.
maṇhū̃, man.
māṇī, measure.
manjā, bed.
maṛd, man.
marṇā, die.

mārṇā, beat.
mās, meat.
matā, intention, advice.
matā, much.
mēgh, rain.
mēḷ, connection, meeting.
mhaī, buffalo.
milṇā, meet, &c.
miṭṭhā, sweet.
mōṇḍlī, assembly, meeting.
mōrā, dead.
mū̃h, face.
mugtiārī, abundance.
mukarṇā, refuse, deny.
muṇḍ, head.
nadī, stream.
naggar, city.
nahīṭhā hūṇa, stoop.
nakk, nose.
nāḷ, stream.
nar, male.
nārī, female.
nhasṇā, run.
nijōr, weak.
ōṭh, lip.
pachēāṇṇā, recognise.
padhrā, plain, level.
paiṇḍā, way.
painnā, sharp.
pair, foot.
pāḷaṇ karṇā, keep, preserve.
paḷēṭṇā, wrap.
pandōṛī, foot (of bed, &c.).
pāṇī, water.
paraūhṇā, guest.
parbat, hill.
paṛhṇā, read
parkhṇā, try, tempt.
parkhūṇī, trial, temptation.
parṇām karṇā, bow down.
parōḷ, door.
pasāc, wicked spirit.
pātar, vessel.
pathrēāḷā, stony.
paṭkā, girdle.
pēṭ, stomach.
phagūṛā, fig tree.
phē̃kū, fox.
piāṇā, cause to drink.
pīṇā, drink.
pīṛ, pain.
pīṛhī, generation.
piṇḍā, body.
piṭṭh, back.
phaḷ, fruit.
phirī iṇā, return.
pōthī, book.
puhāl, puhālu, shepherd.
pujēāḷā, priest, worshipper.
pū̃jhṇā, rub, wipe.
pujjṇā, arrive.
punruthnā, resurrection.
pūṇā, fall.
puṛ, upper or lower millstone.
puttar, son.
puttrī, daughter.
racṇā, make, produce.
rachiā, protection.
rakkhṇā, place.
raḷāṇā, mix.
raḷṇa, be united, meet.
raṇḍī rūṇī, widow.
raṛhṇā, be angry.
rāt, night.
rēhṇā, remain.
rikkh, black bear.
rōṭī, bread, food.
rukkh, tree.
ruḷkāṇā, roll.
rūṇā, cry.
ruṛhṇā, flow, be poured.
sadṇā, call.
sāf, clean.
sahāitā, help.

saīnā, large number of men.
sakhṇā, empty.
samādh, grave (particularly of Hindus).
saṇgaḷ, chain.
santān, offspring.
saphā, foam.
sar, head.
sarhāṇā, head (of bed, &c.).
sarth, sign.
sasū, mother-in-law.
sauhrā, father-in-law.
sēṛṇā, moisten, wet.
sēwā, service.
sẖaihr, city.
siāṇā, intelligent.
sīhi, leopard.
sīt, cold.
sikhōlṇā, teach.
sikkhiā, knowledge.
sikkhṇā, learn.
sillā, ear (of corn, &c.)
sinṇā, knead.
siruāḷ, hair.
sōbhṇā, please.
sōg, lamentation, sadness.
sōgī, sad.
sōharā, husband.
sŏkkar, ox.
sōṭhī, stick.
srāp dēṇā, curse.
suhṭā, spring (of water).
sujākhā, able to see.
sukhāḷā, easy.
sumtī, circumcision (from sunnat).
sūṇā, sleep.
suṇāṇā, cause to hear, relate.
sundar, beautiful.
sunnā, desert.
suṇṇā, hear.
suphal, advantageous.
sūr, pig.
sūraj, sun.
ṭaihl, service.
ṭakṇā, bow.
takrār, confession, agreement.
ṭalī, piece of cloth.
tārā, star.
tattā, hot.
tauḷ, quickness.
tauḷā, quick.
ṭauṇā, deaf.
tĕār, ready.
tēl, oil.
ṭhākṇā, blame, rebuke.
ṭhaṇḍā, cold.
ṭhiṇḍ, ignorant.
thōṛā, little.
tiāgṇā, leave, give up, divorce.
ṭirṇā, fall.
tōpṇā, look for.
trakṭā, leaven.
trīhṇā, thirsty.
tucch karṇā, despise.
ṭuṇḍā, armless.
ubhēṛṇā, rip open, rip.
ubhrēṇā, incite.
ucāṇā, raise.
uccā, high.
udhrāṛ, tear.
ugrāhṇā, collect (taxes, &c.).
uḷāmhā, reproach.
updrab, oppression.
urṇū, lamb.
ūṭ, camel.
uṭṭhṇā, rise.
wairī, enemy.
waṛṇā, enter.

BHAṬEĀLĪ.

Nouns.

Masculine.

Nouns in–ā.

	Singular.	*Plural.*
N.	ghōṛ–ā, horse	–ē
G.	–ē dā	–ĕā̃ dā
D.A.	–ē kēā *or* kī	–ĕā̃ kēā *or* kī
Loc.	–ē bicc	–ĕā̃ bicc.
Ab.	–ē kachā *or* kichā	–ĕā̃ kachā *or* kichā
Ag.	–aī̃ *or* –ē̃	–ĕā̃
V.	–ĕā	–ĕō

Nouns in Consonant.

N.	ghar, house	ghar
G.D.A.L.Ab.	ghar–ē dā, &c.	ghar–ā̃, &c.
Ag.	–aī̃ *or*–ē̃	–ā̃
V.	–ā	–ō

Nouns in–ī.

N.	hāth–ī, elephant	–ī
G.D.A.L.Ab.	–ī dā, &c.	–iā̃ dā, &c.
Ag.	–īaī̃ *or* iē̃	–iā̃

babb, father, is declined like *ghar*.

nā̃, name, is indecl.

Nouns in *–ū*, such as *biccū*, scorpion, *hindū*, Hindū, are declined like *hāthī* (Ag. *biccūaī̃*, &c.).

Feminine.

Nouns in–ī.

N.	kuṛ–ī, daughter, girl	–īā̃
G.D..AL.Ab.	–īā dā, &c.	–īā̃ dā, &c.
Ag.	–īā	–īā̃
V.	–īē	–īō

Nouns in Consonant.

N.	bhaiṇ, sister	-ū̃ *or*-ā̃
G.D.A.L.Ab.	bhaiṇ-ū dā, &c.	-ū̃ *or*-ā̃ dā, &c.
Ag.	-ū	-ū̃ *or*-ā̃
V.	-ē *or*-ū	-ō

gau, cow, is thus declined—

N.	gau	gaūā̃
G.D.A.L.Ab.	gāī dā, &c.	gaūā̃ dā, &c.
Ag.	gauā	gaūā̃

PRONOUNS.

Singular.

	1st	2nd	3rd	ēh, this
N.	maĩ	tū	sē	ēh
G.	mērā	tērā	us dā	is dā
D.A.	mikĕā, mikī	tukĕā, tukī	us, &c.	,, &c.
L.	mērē bicc	tuddh bicc	,,	,,
Ab.	maĩ *or* mērē kachā *or* kichā	taĩ, tērē kachā *or* kichā	,,	,,
Ag.	maĩ	tuddh, taĩ	unnī	innī

Plural.

N.	asā̃, asī	tusā̃, tusī	sē	ēh
G.	sāṛā	tuhāṛā, tusāṛā	unhā̃ dā	inhā̃
D.A.	asā̃ kēā, kī	tusā̃ kēā, kī	,, &c.	,,
L.	,, bicc	,, bicc	,,	,,
Ab.	,, kachā, kichā	,, kachā, kichā	,,	,,
Ag.	asā̃	tusā̃	unhā̃	inhā̃

kuṇ, who? has Obl. *kus*, Ag. *kunī*.
jē, who, which, has Obl. *jis* Ag. *jinī*.
kyā, what? Gen. *kaidā*.

Other pronouns are *kōī*, someone, anyone, *kicch*, something, anything, *harkōī*, everyone, *jēkōī*, whosoever, *jē kicch*, whatsoever.

ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are indecl. except when they end in -*ā* (*f*. -*ī*). Then they

are declined like masculine nouns in *-ā* and femin. nouns in *-ī*, as *burā jāgat*, bad boy. Ag. S. *burē̃ jāgatē̃*, Gen. pl. *burēā̃ jāgatā̃ dā*. *Kharī kuṛī*, good girl, Gen. S. *kharīā kuṛīā dā, jāgatē dēā̃ ghōṛēā̃ kēā*, to the boy's horses.

Comparison is expressed by means of *kachā*, from, than, as *kharā*, good, *is kachā kharā*, better than this, *sabhnā̃ kachā kharā*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
inyā, īhā̃, like this	tinyā, tīhā̃, like that	kinyā, kīhā̃, like what?	jinyā, jīhā̃, like which
itṇā, so much or many	titṇā, so much or many	kitṇā, how much or many?	jitṇā, as much or many

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ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives :—

Time.	*Place.*
ibbē, now	itthē̃, here
us wēḷē, then	utthē̃, there
kālhū, kadhāṛi, when?	kuthē̃, where?
jālhū, when	kutāhā̃, whither?
ajj, to-day	jitthē̃, where
kal, to-morrow	itthē̃ tikkar, up to this
parsū, day after to-morrow	itthē̃ kachā, from here
cauth, day after that	uppar, up
picchlā kāl, yesterday	thallē̃, down
kadī, sometimes, ever	nēṛē̃, near
kadī na, never	dūr, far
kadī nā kadī, sometimes	aggē̃, in front
	picchē̃, behind
	andar, inside
	bāhar, outside

Others are *kait*, why; *is gallā*, for this reason; *hā̃*, yes; *nĕhī̃*, no, not; *jugtī* or *jugtī-karī*, well; *khiṛdēī*, quickly; *issā sāhī*, in this way, thus.

PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond
wār, on this side
bicc, in
uppar, upon
hēṭh, below
tikkar, up to
maī kach, beside me
maī kannē̃, with me
us wāstē, for him
taī bakhā, about thee
sāṛē sāhī, like us
ūdhē parant, after it
ūdhē ūrē̃ parē̃, round about it
unhā̃ dē kanārē, towards them
mērē suā, apart from me

VERBS.

Auxiliary.

Pres.	I am, &c.	hā̃	haī	hai	hā̃	hā̃	han
Past	I was, &c.	Sing. thā	*f.* thī		Plur. thē	*f.* thīā̃	

Intransitive Verbs.

pauṇā, fall.

Pres. Cond.	pau -ā̃ -ē̃ -ē -ā̃ (or -īē) -ā -n
Fut.	pō̃ -ghā -ghā -ghā -ghē -ghē -ghē (or paũghā, &c.).
Imperat.	pau pōā or pauō
Past Cond.	pōndā (-ī -ē -īā̃)
Pres. Ind.	,, (-ī -ē -īā̃) with Pres. Aux. hā̃, &c.
Impf.	,, (-ī -ē -īā̃) ,, Past. ,, thā, &c.
Past Indic.	pēā *f.* pēi Pl. pē *f.* pīyyā̃ *or* pēīā̃
Pres. Perf.	pēā hā̃, &c.
Plupf.	pēā thā, &c.
Partic.	*pēīkarī*, having fallen ; *pēhā*, *pēādā*, in the state of having fallen; *paundā*, falling; *pauṇēwāḷā*, faller, about to fall.

Some verbs have slight irregularities.

hauṇā, be, become.

Fut.	huṅghā
Imperat.	hō hōā
Past Cond.	hundā

Past Ind.	hōĕā *f.* hōī Pl. hōē *f.* hōiā̃.
Partic.	hōī karī, having become

auṇā, come.

Fut.	aũghā
Imperat.	ā auā
Past Cond.	aundā
Past Ind.	ăyā *f.* āi Pl. āē *f.* āiā̃
Partic.	*āyādā*, *ăyādā*, *āhyā*, in the state of having come.

jāṇā, go.

Pres. Cond.	jā̃ jāē̃ jāē jā̃ *or* jāiē jāā jān
Fut.	jaŋghā
Imperat.	jā jāā *or* jāō
Past Cond.	jandā
Past Ind.	gēā *or* gā *f.* gēi Pl. gē *f.* gēiā̃
Partic.	*gēhā* or *gēādā*, in the state of having gone

raihṇā, remain.

Pres. Cond.	rēhā̃ raihē̃ raihē rēhā̃ *or* rēhiē rēhā raihn
Fut.	raihŋghā
Imperat.	raih rēhā
Past Ind.	rēhā
Partic.	rēhādā, in the state of having remained

baihṇā, sit.

Pres. Cond.	bauhā̃, &c.
Past Ind.	baiṭhēā

Transitive Verbs.

mārnā, beat, in general like *pauṇā*.

Fut.	māhrghā			
Past Cond.	mārdā			
Past Ind.	agent case of subject with mārēā, which agrees with subject			
Pres Perf.	,, ,,	mārēā hai	,,	,,
Plupf.	,, ,,	mārēā thā	,,	,,

Passive is formed by using *mārēā* with the requisite tense of *jāṇā*, go, as, *maĩ mārēā jaŋghā*, I shall be killed.

The following are slightly irregular:—

khāṇā, eat.

Past Cond.	khāndā
Past Ind.	khādhā

pīṇā, drink.

Past Cond. pīndā
Past Ind. pītā

dēṇā, give.

Past Cond. dindā
Fut. diṇghā
Past Ind. dittā

laiṇā, take.

Past Ind. lēā

galāṇā, say, speak.

Past Ind. galayā

karnā, or **karṇā**, do.

Past Ind. kittā

lēī auṇā, bring; *lēī jāṇā*, take away, are conjugated like *auṇā* and *jāṇā*.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bāpū, bābā, bāwā, father.
ammā, mother.
bhāē, brother.
bōbbō, bēbbē, elder sister.
bhaiṇ, younger sister.
puttar, son.
dhī, daughter.
khasm, lāṛā, husband.
trīmat, lāṛī, wife.
maṛd, man.
trīmat, woman.
jāgat, lauhṛā, boy.
kuṛī, girl.
guāḷ, puhāl, shepherd.
cōr, thief.
ghōṛ-ā, horse.
-ī, mare.
dānd, ox.
gau, cow.
mhaī, buffalo.
bakrā, he-goat.
bakrī, she-goat.
bhēḍ, sheep.
kutt-ā, dog.
-ī, bitch.
rikkh, bear.
sīh, leopard.
bhagĕāṛ, wolf.
khōtā, gadhā, ass.
sūr, pig.
kukk-aṛ, cock.
-ṛī, hen.
bill-ā, cat (male).
-ī, „ (female).
ūṭ, camel.
pakhrū, bird.
ill, kite.
giddaṛ, jackal.
hāthī, elephant.
hatth, hand.
pair, foot.
nakk, nose.
hākkhī, eye.
mūh̃, mouth.

dand, tooth.
kann, ear.
sirāḷ, kēs, hair.
sar, head.
jībh, tongue.
pēṭ, ḍhiḍḍh, stomach.
piṭṭh, back.
dēh, body.
pōthī, book.
kalam, pen.
manjā, bed.
ghar, house.
daryā, river.
nāḷ, stream.
dhār, pahāṛ, parbat, hill.
ḍhaḍḍ, precipitous slope.
padhrā, plain.
khēttar, field.
rōṭi, bread.
pāṇi, water.
kaṇak, wheat.
kukkṛī, maize.
rukkh, būṭā, tree.
girā̃, village.
saihr, city.
baṇ, jungle.
macchī, fish.
batt, way.
phaḷ, fruit.
mās, meat.
dūddh, milk.
āṇḍā, egg.
ghēō, ghi.
tēl, oil.
chāh, buttermilk.
dihāṛi, day.
rāt, night.
dihāṛā, sun.
cann, moon.
tārā, star.
bāt, biār, wind.
barkhā, rain.
dhup, sunshine.
nhērī, storm.
bhār, load.
bī, seed.
lōhā, iron.
kharā, good.
burā, bad.
baḍḍā, big.
lauhkā, small.
sust, lazy.
danā, hōsḥyār, wise.
nakārā, foolish, ugly.
chōṛā, swift.
painnā, sharp.
uccā, high.
chaīḷ, beautiful.
ṭhaṇḍā, cold.
tattā, hot.
miṭṭhā, sweet.
sāf, clean.
tĕār, ready.
ghaṭṭ, little.
matā, much.
hauṇā, be, become.
auṇā, come.
jāṇā, go.
bauhṇā, sit.
laiṇā, take.
dēṇā, give.
pauṇā, riṛkṇā, fall.
uṭṭhṇā, rise.
khaṛā hauṇā, stand.
dikkhṇā, see, look.
khāṇā, eat.
pīṇā, drink.
galāṇā, say, speak.
sauṇā, sleep, lie down.
karnā, karṇā, do.
raihṇā, remain.
mārnā, beat.
puchĕāṇṇā, recognise.
jāṇṇā, know.

pujṇā, arrive.
nhasṇā, run.
nhasī jāṇā, run away.
baṇāṇā, make.
rakhṇā, place.
sadṇā, call.
sikkhṇā, learn.
paṛhṇā, read.
likkhṇā, write.
marnā, die.
suṇṇā, hear.
haṭṇā, turn.
haṭī auṇā, return.
bagṇā, flow.
laṛṇā, fight.
jittṇā, win.
hārṇā, be defeated.
calījāṇā, go away.
rāhṇā, sow.
dānd jōtṇē, plough.
khuāṇā, give to eat.
piāṇā, give to drink.
suṇāṇā, cause to hear.
cugṇā, graze.
cugāṇā, cārṇā, cause to graze

NUMERALS.

Cardinal.

1—ik.
2—dō.
3—trai.
4—caur.
5—panj.
6—chī.
7—satt.
8—aṭṭh.
9—nau.
10—das.
11—nyārā.
12—bārā.
13—tēhrā.
14—caudā.
15—pandrā.
16—sōḷā.
17—satārā.
18—ṭhārā.
19—unnī.
20—bīh.
27—satāī.
29—uṇattrī.
30—trīhi.
37—satattrī.
39—uṇtāḷī.
40—cāḷī.
47—satāḷī.
49—uṇunjā.
50—panjāh.
57—satunjā.
59—uṇāhaṭ.
60—saṭṭh.
67—satāhaṭ.
69—uṇhattar.
70—sahattar.
77—sathattar.
79—uṇāssī.
80—assī.
87—satāssī.
89—uṇānuē.
90—nabbē.
97—satānuē.
100—sau.
200—dō sau.
1,000—hɔjār.
100,000—lakkh.

Ordinal.

1st, paihlā.
2nd, dūwwā.
3rd, trīyyā.
4th, cauthā.
5th, panjūā̃.
6th, chiṭṭhā.
7th, satūā̃.
10th, dasūā̃.

ik bērī, once.
paihlī bērī, first time.
dūwwī bērī, second time.
addhā, ½.
pauṇē dō, 1¾.
sauā dō, 2¼.
ḍhāī, 2½.
ḍaiḍh, 1½.
sāḍhē cār, 4½.
ik pā, ¼.

SENTENCES.

1. Tērā nā̃ kē hai? What is thy name?

2. Is ghōṛē dī kitṇī umbar hai? How much is this horse's age?

3. Itthē̃ kachā (*or* itthū) Kashmīr kitṇē dūr hai? From here how far is Kashmīr?

4. Tuāṛē babbē dē ghar kitṇē jāgat han? In your father's house how many sons are there?

5. Maī̃ ajj baṛē̃ dūrā kachā (*or* dūrē kichā) haṇḍī ayā. I to-day from very far have walking come.

6. Mērē cācē dā jāgat usdī bhaiṇū kanē biāhā hai. My uncle's son with his sister is married.

7. Gharē hacchē ghōṛē dī kāṭhī hai In the house the white horse's saddle is.

8. Usdiā piṭṭhī par kāṭhī bannhī dēā. Upon his back bind the saddle.

9. Maī̃ usdā jāgat matā mārēā. I beat his son much.

10. Sē dhārē dē rēhā uppur gauā̃ bakriā̃ cugāndā hai (*or* cugāē kardā hai). He upon the hill's summit is grazing (or in the habit of grazing) cows and goats.

11. Sē us rukkhē hēṭh ghōṛē uppur baiṭhēā hai. He under that tree on a horse is seated.

12. Uddā bhāī apṇiā bhēṇū (*or* bhēṇā) kachā baḍḍā hai. His brother is bigger than his sister.

13. Usdā mul ḍhāī rupayyē hai. Its price is two and a half rupees.

14. Mērā bab (bāpū) us halkē gharē andar raihndā hai. My father in that little house lives.

15. Uskēā ēh rupayyē dēi dēā. To him these rupees give.

16. Sē rupayyē us kachā lēī lēā. These rupees take from him.

17. Uskēā jugtī karī mārō jōṛiā kannē bannhō. Beat him well and bind him with a rope.

18. Khuhē kachā pāṇi kaḍḍhō. Draw water from the well.

19. Maī aggē calō. Walk before me.

20. Kudā puttar tuāṛē picchē aundā hai? Whose son is coming behind you?

21. Sē tuddh kus kachā mullē lēā hai? From whom hast thou bought that?

22. Girāē dē haṭīā bāḷē kachā. From the shopkeeper of the village.

CURĀHĪ.

Nouns.

Masc.

Nouns in-ā.

	Sing.	*Plur.*
N.	ghōṛ-ā, horse	-ē
G.	-ē rā *or* rō	as Sing.
D.A.	-ē nī	"
L.	-ē majh	"
Ab.	-ē kanā	"
Ag.	-ē	"
V.	-ĕā.	-ĕō

Nouns in a Consonant.

N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ē rā, &c.	" "
Ag.	-ē	" "

Nouns in-ī.

N.	hāth-ī, elephant	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ī rā, &c.
Ag.	-ī	-īē
V.	-īā	-īō

Nouns in *ū*, such as *biccū*, scorpion, *hindū*, Hindū, are declined like *hāthī*. *Bābb*, father, is thus declined :—

N.	bābb	as Sing.
G.	bābb -ē rā, &c.	" "
D.A.L.Ab.	-ā nī, &c.	" "
Ag.	-ē	" "
V.	bābb	bābbō

nā, name has G. *nayyē rā*. Pl. *nā*, *nayyē*.

Feminine.

Nouns in-ī.

N.	kuḷ-ī, daughter	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īā rā, &c.
A.G.	-īē	-īē
V.	-īē	-īō

Nouns in Consonant.

N.	bhīṇ, sister	bhīṇī
G.D.A.L.Ab.Ag.V.	bhīṇī, &c.	„ &c.

dhĕū, daughter, is thus declined.

N.	dhĕ-ū	-ūē
G.D.A.L.Ab.	-ūā rō, &c.	-ūā rō, &c.
Ag.	-ūē	-ūē
V.	-ūē	-ūō

gā, cow.

N.	gā	gā-ī
G.D.A.L.Ab.	gā-ī	-īā, &c.
Ag.	-ē	-īē

Note.—The postposition for *of*, when following a plural noun is sometimes *karā* instead of *rā*, thus *gāīā karā ghar*, the cows' house. For this *karā* cf. Bhadrawāhī *ghōrē rū* of a horse, *ghōrā kĕrū*, of horses, Bhaḷēsī *ghōṛĕū*, *ghōṛ kĕū*; Pāḍarī *ghōṛar*, *ghōṛī kar*. This dependence of the form of the genitive not merely on the word following but on the word preceding is a characteristic of Kas͟hmīrī and some neighbouring languages.

PRONOUNS.

Sing.

	1st	2nd	3rd	ēh, this.
N.	aū	tū	sē	ēh
G.	miṇḍā	tīṇḍā	usĕrā	ĕssĕrā
D.A.	mōṇī	tau nī	us nī	ĕs (*f.* ĕssĕ) nī
L.	mō majh	„ majh	„ majh	„ majh
Ap.	„ kanā	„ kanā	„ kanā	„ kanā
Ag.	mī	tī	unī	inī
N.	āssē	tūē	sē	ēh
G.	asṛā	tuāṛā	unhĕrā	inhĕrā
D.A.	āssū nī	tūā nī	unhā nī	inhā nī
L.	„ majh	„ majh	„ majh	„ majh
Ab.	„ kanā	„ kanā	„ kanā	„ kanā
Ag.	āssē	tūē	unhā	inhā

		Sing.	*Plur.*	
N.	kaṇū, who ?	jē, who	kaṇū	jē
G.	kŏsĕrā	jasĕrā	kunhĕrā	jinhĕrā
D.A.L.Ab. &c.	kŏs, &c.	jas, &c.	kunhā, &c.	jinhā, &c.
Ag.	kunī	jinī	kunhā	jinhā

kōī, anyone, someone G. *kisĕrā* Ag. *kĕnnī*
kitū, what, G. *kēārā*

Other pronouns are *kicch*, anything, something, *jē kō*, whosoever, *jē kicch*, whatsover.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions:—All adjectives ending in any letter other than-*ā*, are indecl. Those ending in-*ā* have Obl. Sing. Masc.-*ē*, Pl.-*ē*, indecl. Fem.-*ī* indecl. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kanā*, from, than, used with the positive: as, *kharā*, good; *ĕs kanā kharā*, better than this; *sabhnā kanā kharā*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
itĕā, like this,	utĕa, like that,	kitĕā like what ?	jitĕā like which.
ĕtrōṛĕā, so much or many.	utrōṛĕā, so much or many.	kĕtrōṛĕā how much or many ?	jĕtrōṛĕā as much or many.

For numerals see at end of list of words.

ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives.

Time.

ēbbē, now
tidhēō, then
kidhēō, when ?
jidhēō, when.
ajj, to-day
dōttē, to-morrow
parsh ū, day after to-morrow
caūthē, day after that
hī, yesterday
parhē, parshū, day before yesterday
caūthē, day before that
kidhēō̃, sometimes, ever
kidhēō̃ na, never
kidhēō̃ kidhēō̃, sometimes

Place.

ēṭṭhī, ĕṛī, here	iṇḍē, down
ōṭṭhī, tĕṛī, there	nīṛ, lādhē, near
kōī, kōṛī, where ?	dūr, far
jēṭṭhī, jĕṛī, where	aggar, in front
ĕṛī tēī̃, up to here	piccō̃, behind
ĕṛhā̃, from here.	antar, inside
ubrē, up.	bēīr, outside

Others are *kēīni*, why; *ĕs gallā karī*, for this reason; *juglē karī*, well, *chūī̃*, quickly.

PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, beyond	mū̃h saṅgā, with me
wār, on this side	usĕrē tēī̃, for him
pran, upon	āssū sāhī, like us
hĕṭṭh, taḷē, below	unhĕrē kanārē, towards them
majh, manjh, within	usĕrē uēṇḍī pēṇḍī, round about it.
mū̃h kanē, beside me	

VERBS.

Auxiliary.

Pres.	I am, &c.	ā (*f.* do.)	ā or ātē	ā or ātē	ātē	ātē	ātē
Past,	I was	Sing thĕā	*f.* thĭē	Pl. thĭē	*f.* thī		

Intransitive Verbs.

jhaṛṇū, fall.

Fut.	jhaṛī -mā (or -lā) -lā -lā -mē -lē -lē
Imperat.	jhaṛ jhaṛā
Past. Cond.	jhaṛī̃ -tā *f.* -tē Pl. -tē *f.* -tī
Pres. Ind.	jhaṛtā ā or ā jhaṛtā (*f.* jhaṛtē ā, &c.) Pl. jhaṛtātē or ātē jhaṛtē.

Impf. Ind.	jhaṛt -ā thĕā (*f.* -ē thiē) Pl. -ē thiē *f.* -ī thī
Past Ind.	jhaṛ -ĕā *f.* -ē Pl. -ē *f.* -ī.
Pres. Perf.	jhaṛĕā ā, &c.
Plupf.	jhaṛĕā thĕā, &c.
Participle	*jhaṛtā*, falling ; *jhaṛī kari*, having fallen ; *jhaṛōrā*, in the state of having fallen, *jhaṛṇēbāḷā*, faller, about to fall.

Some verbs have slight irregularties.

bhōṇū, be, become.

Fut.	bhō-mā -lā -lā, &c.
Past Cond.	bhōntā
Past Ind.	bhōā *f.* bhōī
Participle.	*bhōrā*, in the state of having become

aīṇū, come.

Fut.	aīmā
Imper.	āĕh aichā.
Past Cond.	ē̃ītā
Past Indic.	yāh *f.* yāē Pl. yāē *f.* yāī.
Participle	*aīchī kari*, having come ; *ēīṇēbāḷā*, comer, about to come.

gāhṇhū, go.

Fut.	gammhā or gālhā (*f.* -ē) gālhā gālhā, &c.
Imperat.	gāh gāhā or gāā
Past Cond.	gā̃thā
Past Indic.	gēā *f.* gēī Pl. gēē *f.* gēī
Participle	*gāhīkari*, having gone ; *gēōrā*, in the state of having gone ; *gāhṇēbāḷā*, goer, about to go

raihṇhū, remain.

Fut.	rĕmhā or rēlhā rēlhā rēlhā, &c.
Imperat.	rēhī rēhī
Past. Cond.	rēhntā
Past. Ind.	rēhā

bĕsẖṇū, sit.

Fut.	bĕsẖmā
Past Cond.	bĕsẖtā
Past. Ind.	bĕṭhā

Transitive Verbs.

mānū, beat, almost exactly like *jhaṛnū.*

Fut.	māhmā or mammā or mārĕlā mārĕlā mārēlā, &c.
Past Cond.	māta (pronounced māt[a]).
Past Ind.	mārā, with agent case of subject, mārā, agreeing with object.
Pres. Perf.	mārā ā, with agent case of subject, mārā ā agreeing with object.
Plupf.	mārā thĕā, with agent case of subject, mārā thĕā agreeing with object.
Participle.	mārōrā, in the state of having been beaten.

The following are slightly irregular:—

khāṇū, eat, (in agreement with fem. noun *khaiṇī*).

Past Cond.	khā̃tā *f.* khaīti
Past Ind.	khaū *f.* khāī, Pl. khāē

pēṇū, drink

Past. Cond.	pē̃tā
Past. Ind.	pĕū.

dēṇū, give.

Fut.	dĕmā dēlā, &c.
Past. Cond.	dē̃tā
Past Ind.	dīttā

laiṇū.

Fut.	lĕmmā lēlā, &c.
Past Cond.	laītā
Past. Ind.	lēā

bōlṇū, say, speak.

Past. Cond.	bōttā
Past Ind.	bōlū

kāhnū, do.

Fut.	kāhmā
Pres. Ind.	kāhtā ā
Past Ind.	kēā
Participle	kĕōrā, in the state of having been done.

jāṇṇū, know.

Past Ind.	jāṇū

lēī ēīṇū, bring and **lēī gāhṇhū**, take away are like *aīṇū* and *gāhṇhū*.

The change of *khāṇū* to *khaiṇī*, and *khā̃tā* to *khaīti* gives us examples of that epenthetical vowel change so common in Kashmiri. If we count from the South East, Curāhī is the first language (so far as I know) that has this change. It becomes increasingly common as we go North and West as, for example, in such dialects as Bhadrawāhī, Pāḍarī, Jammū (Ḍōḍā) Sirājī, Rāmbanī and Pŏgulī, and finds its fullest development in Kashmīrī.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bābb, father.
mā, mother.
bhāē, bhāū, brother.
daiddī, elder sister
bhīṇ, younger sister
puttar, son.
dhĕū, daughter.
muṇsh, husband.
jō, wife.
maṛdū, man.
trēmat, woman.
gabhrū, boy.
kuḷī, girl.
guāl, puāl, shepherd.
ghōṛ-ā, horse.
-ī, mare.
dānt, ox.
gā, cow.
mhai, buffalo.
bakr-ā, he-goat.
-ī, she „
bhraḍḍ, bhēḍḍū, sheep.
kutt-ā, dog.
-ī, bitch.
rikkh, bear.
sīh, leopard.
brāhg, mirg, panther.
gadhā, ass.
kukkh-aṛ, cock.
-ṛī, hen.
bĕrā-ḷ, cat (male).
-ḷī, „ (female).
ūṭ, camel.
pākhrū, bird.
ill, kite.
siālī, fox.
hāthī, elephant.
hatt, hand.
paiḍ, paiṛ, foot.
nak, nose.
ṭir, ākhrī, eye.
mũh, face.
dant, tooth.
kann, ear.
shiruāḷ, kēsh, hair.
shir, head.
jībh, tongue.
paiṭ, stomach.
piṭṭh, back.
pīṇḍā, body.
pōthi, katāb, book.
kalm, pen.
manjā, bed.
ghar, house.
daryau, river.
gaḍḍ, khōl, stream.
dhār, hill.
padhr, plain.
paṭṭī, field.
rōṭī, bread.
pāṇī, water.
kiṇak, wheat.
kūkhṛī, maize.
buṭṭ, tree.
girā̃, field.
naggar, city.

ban, jungle.
māchī, fish.
bat, way.
phaḷ, fruit.
mās, meat.
duddh, milk.
aṇḍhērū, egg.
ghēū, ghi.
tēl, oil.
chāh, buttermilk.
dīh, day.
rāt, night.
dīh, surj, sun.
shukḷī, moon.
tāra, star.
byār, wind.
jhaṛī, maigh, rain.
dhup, sunshine.
bharōṭū, bhārā, load.
bī, seed.
lōhā, iron.
kharā, good.
būrā, bad.
baḍḍā, big.
māṭhṛā, small.
daḷiddrī, lazy.
hŏsĕār, wise.
māṛā, ignorant.
tauḷā, swift.
pinā, sharp.
uthṛā, high.
chēḷ, beautiful.
aiṛā, ugly.
ṭhaṇḍā, cold.
tattā, hot.
miṭṭhā, sweet.
ujḷā, clean.
taiār, ready.
thōṛā, little.
matā, much.
bhōṇū, be, become.
aīṇū, aiṇū, come.

gāhṇhū, go.
bĕshṇū, sit.
laiṇā, take.
dēṇā, give.
jhaṛṇū, fall.
uṭhṇū, rise.
khaṛē uṭhṇū, stand up.
hērnā, look, see.
khāṇā, eat.
pēṇū, drink.
bōlṇā, speak.
kāhnū, ,,
raihṇhū, remain.
mānū, beat.
paryāṇṇā, recognise.
jāṇṇā, know.
pujṇa, arrive.
nashṇā, run.
nashī gāhṇhū, run away.
baṇāṇā, make.
rakhṇā, place.
hak pāṇa, call.
miḷṇā, meet.
shikhrnā, learn.
paṛhṇā, read.
likhṇā, write.
marnā, die.
shuṇṇā, hear.
haṭhṇā, turn.
calī ēiṇū, return.
bhiṛnā, fight.
jitṇā, win.
hārnā, be defeated.
calī gāhṇhū, go away.
bāṇā, bāhṇā, sow.
dānt jukaṛnē, plough.
khalāṇa, give to eat.
pĕōāṇā, give to drink.
shuṇāṇā, cause to hear.
carnā, graze.
cārnā, cause to graze.

NUMERALS.

Cardinal.

1—ak.
2—dōi.
3—trāi.
4—cōūr.
5—panj.
6—chē.
7—satt.
8—aṭṭh.
9—naŏ.
10—das͟h.
11—yāhrā.
12—bāhrā.
13—tēhrā.
14—cōūdhā.
15—pandhrā.
16—shōḷā.
17—satāhrā.
18—aṭhāhrā.
19—unnīh.
20—bīh.
27—satāi.
29—uṇāttrī.
30—trīhi.
37—satattrī.
39—uṇtāḷī.
40—cāḷhī.
47—sattāḷī.
49—uṇunjā.
50—panjāh.
57—satunjā.
59—uṇāhaṭ
60—s͟haṭṭh.
67—satāhaṭ.
69—uṇhatthar.
70—satthar.
77—sathatthar.
79—uṇāsī.
80—āsī.
87—satāsī.
89—uṇainuē.
90—nabbē.
97—satainuē.
100—sau.
200—dōi sau.
100,000—lakkh.

Ordinal.

1st, pĕihlā.
2nd, dūā̃.
3rd, trēā̃.
4th, cōūthā.
5th, pĕnjuā̃.
6th, chēuā̃, chaṭhā.
7th, saituā̃.
10th, daisuā̃.

ak bērī, once.
dōi bērī, twice.
pĕihlī bērī, first time.
das guṇā, tenfold.
addhā, half.
pauṇē dōē, $1\frac{3}{4}$.
sauā dōē, $2\frac{1}{4}$.
aḍhāē, $2\frac{1}{2}$.
ḍĕḍḍh, $1\frac{1}{2}$.
sāḍhē cōūr, $4\frac{1}{2}$.

In the word *sathatthar*, 77, the first *t* and *h* are pronounced separately. The word is not *sa-thatthar*, but *sat-hatthar*.

SENTENCES.

1. Tīṇḍā nā̃ kitū ā? What is thy name?

2. Is ghōṛē rī kĕtrōṛī umbar ā? How much is the age of this horse?

3. Ēṛhā̃ Kashmīr kētrōṛē dūr ā? From here how far is Kashmir?

4. Tīṇḍē bŏbbērē (babbērē) gharē kĕtrōṛē laṛkē āntē? In thy father's house how many boys are there?

5. Aū ajj dūr kinā haṇṭhī yāh. I to-day from far have walking come.

6. Mīṇḍē cacērā gabhrū usĕrī bhīṇī saūgā bĕhōrā ā. My uncle's son is married to his sister.

7. Gharē hacchē ghōṛē rī kāṭhī ā. In the house is the saddle of the white horse.

8. Usĕrī piṭṭhī pran kāṭhī chaṛ. Upon his back put the saddle.

9. Mī̃ usĕrā puttar matā mārā. I beat his son much.

10. Ōh dhārā rī cōṭī pran gāyyā bakrī cātā ā. He on the summit is grazing cows and goats.

11. Ōh us buṭṭā hĕṭṭh ghōṛē pran bĕṭhōrā ā. He under that tree on a horse is seated.

12. Usĕrā bhāē apṇī bhīṇī kinā baḍḍā ā. His brother is bigger than his sister.

13. Usĕrā mul aḍhāē rupayyē. Its price is two and half rupees.

14. Miṇḍā babb us maṭhṛē gharā majh bastā ā. My father lives in that small house.

15. Usni ōh rupayyā dēī dēā. To him give that rupee.

16. Ōh rupayyā us kinā lēī lēā. That rupee take from him.

17. Usni jugtē̃ kanē mārīkari ḍōrā rashi kanē bannhā. Having beaten him well tie him with ropes.

18. Khūhā kinā pāṇī kaḍḍhā. From the well draw water.

19. Mū̃ agrhē̃ calā. Walk before me.

20. Kusĕrā gabhrū tuāṛē pīcchē (*or* pīcōṛē̃) ĕintā? Whose boy is coming behind you?

21. Ōh tūē kus kinā mull lēā? From whom did you buy that?

22. Giraīyyē̃ rē ēkkī haṭṭīwāḷē kinā lēā. From a shopkeeper of the village.

LĀHULĪ. (Lāhuḷi).

Nouns.

Masculine.

rhā̃, horse.

	Singular.	*Plural.*
N.	rhā̃	rhān
G.	rhānu	rhānĕ du
D.A.	rhā̃phi	,, dī
Loc.	rhā̃ andrĕz	,, andrĕz
Ab.	rhā̃ dŏts	,, dŏts
Ag.	rhā̃ts	rhānĕz
V.	rhā̃	rhānĕrē

hāthī, elephant.

N.	hāth-ī	-ī
G.	-ī	-ī du
D.A.	-ī vi *or* bi	-ī dī
Ag.	-ī	-iz

bā, father.

N.	bā
G.	bāō
D.A.	bābi
Ab.	bāō dŏts
Ag.	bāē
V.	bā

Feminine.

mīlyō, daughter.

N.	mīl-yō	-yŏr
G.	-yō	-yō du
D.A.	-yō vi *or* bi	-yō dī
Ab.	-yō dŏts	-yō du dŏts
Ag.	-yōē	-yŏz
V.	-yō	-yōrē

rhīŋ, sister.

N.	rhīŋ	rhīr
G.	rhīŋ	rhīrē du
D.A.	rhī vi *or* bi	„ dī
Ab.	rhīu dŏts	„ du dŏts
Ag.	rhī	rhīz
V.	rhīŋ	rhīrĕ rē

PRONOUNS.

Singular.

	1st	2nd	3rd
N.	gē	kü	du
G.	gĕū	kā̃	dō
D.	gē vi, gē harē	kā̃ vi, kā̃ harē	dō harē
A.	gē vi, gē	kā̃ vi, kā̃	dō vi, du
Ab.	gĕō dŏts	kā̃ dŏts	dō dŏts
Ag.	gī, gē	kē̃	dōī

Plural.

N.	yĕr	kĕr	dŏr
G.	yĕ du	kĕ du	dō du
D.	yĕr vi, yĕ du harē	kĕr vi, kĕdu harē	dŏr vi, dō du harē
A.	yĕr, yĕr vi	kĕr, kĕr vi	dŏr, dŏr vi
Ab.	yĕ dŏts	kĕ dŏts	dŏd dŏts
Ag.	yĕz	kĕz	dŏz

gĕō̃, kēnō̃, ēnō, appear to be used for my, thy, his, &c., instead of gĕū, kā̃, dō, when referring to the subject of the sentence, but this rule does not seem to be observed with absolute strictness

ārī who? G. *ādu* Ag. *az.*

Other pronouns are *chī*, what? *chā*, something, anything.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but when they qualify nouns they are not declined.

Comparison is expressed by means of *vē*, than, as *mōṛē*, big, *rhīŋ vē mōṛē*, bigger than the sister.

dhuā̃, like this or that, *chan*, like what?

dhō̃, so much or many, *chirī*, how much? *tēmī*, how many?

ADVERBS.

Most adjectives may be used as adverbs. The following is a list of the commonest adverbs other than adjectives:—

Time.

ĕntĕ, ĕntē, now
dōrā̃, dhōrā̃, after that, then
abē, when?
abēlā, when
tō, to-day
mūdā, to-morrow
ī̃ũrā, day after to-morrow
mūīrā, day after that
yērĕ, yesterday
turā, day before yesterday
tūī turā, day before that
abēlā ma, never
tūī, formerly
tā̃, then, after that, therefore

Place.

dēr, here
dur, nuar, there
nuhē̃, there, in that place already specified
aũr, where?
kinu, where
dŏts, from here
tŏrī, up
tsambī, near
ōhētār, ōhĕtār, far
tūri, in front
thalā̃r, behind
tōŋg, tō̃r, inside
dāthī, dāhthirī, outside

Others are *chārī*, why, *dō thalĕ* or *du gappā lhāŋī*, for the reason that, *ōĕ*, yes, *ma*, no, not, *daṛbaṛ*, quickly.

PREPOSITONS.

The commonest have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

nurā, on that side
dīrā, on this side
andrĕz, bījhā, within
ṭŏṭhī, upon
pōĕā̃, under
giũ harē, beside me
gērā sādē, with me
dōbī, dō vi, for him
giū tūī, in front of me
kā̃ thalē, behind you
dō thalē, for his sake

VERBS.

Auxiliary.

Pres.	I am, &c.	s̱huk	s̱hun	s̱hud *or* s̱hu	s̱hunni	s̱hunni	s̱hūr
	or	tŏdŏ	tŏdŏn	tŏd	tŏdŏni	tŏdŏni	tŏdŏr
Past	I was, &c.	tōig	tōin	tōī	tōini	tōini	tōir

Intransitive Verbs.

dāpī, fall (from a horse, &c.).

Fut.	dāpŏg	dāpōn	dāpdō	dāpŏni	dāpŏni	dāpŏr
Imperat.	dāpa	dapăni				
Pres. Ind.	dāpā-dō *or*-dŏg	-dŏn	-d	-dŏni	-dŏni	-dŏr
Impf.	dāpā-dĕg	-dĕn	-dĕ	-dĕni	-dĕni	-dĕr
Past Ind.	dājē-dĕg	-dĕn	-dĕ	-dĕni	-dĕni	-dĕr
Fut. Neg.	ma dag	ma dan	ma dad	ma dani	ma dani	ma daur
Imperat. Neg.	dau tha	dāpĕni thō				

Other tenses. For negative prefix *ma*.

bajĕsī, fall dawn.

Fut.	bajĕsŏg, &c., like dāpŏg					
Imperat.	bajĕsa	bajĕsani				
Pres. Ind.	bájesā -dō *or* -dŏg					
Impf.	bájĕsādĕg					
Past	bajĕsdĕg					
Fut. Neg.	ma bajĕs -ik	-in	-id	-ini	-ini	-ur
Imperat. Neg.	bajĕsu tha	bajĕsĕni thō				

For other tenses prefix *ma*.

shubī, be, become.

Fut.	shōg					
Pres. Ind.	shuā -dō *or* -dŏg					
Impf.	shuādĕg					
Past Ind.	shutĕg (like dāpādĕg)					
or	shut -ō	-ŏn	-ō	-ŏni	ŏni	-ŏr

ābī, come.

Fut.	āb -ŏg	-ŏn	-dō *or* -du	-ŏni	-ŏni	-ŏr
Imperat.	ād*eu*h	ādắni				
Pres. Ind.	ābād -ō *or* -ŏg					
Impf.	ābādĕg					
Past	andĕg					
or	ādig	ādin	ādī	ādini	ādini	ādir
or	anja	anjad	used only in the 1st and 3rd Sing.			
Fut. Neg.	māŋg	mān	mān	māni	māni	māndur
Imperat. Neg.	thā̃d*eu*h	thā̃dắni				
Pres. Ind. Neg.	mā̃bādō					

Impf. Neg.	mā̃bādĕg					
Past Ind. Neg.	from andĕg		āggému	ānnému		ānnému
			ānniēmu	ānniēmu		ānniēmu

ībī, go.

Fut.	yōg	yōn	yūdu	yōni	yōni	yŏr
Imperat.	īl	īláni				
Pres. Ind.	yuād-ō *or* -ŏg					
Impf.	yuādĕg					
Past Ind.	īdĕg					
or	īdō	īdŏn	īlĕā *or* īlĕad	īdŏni	īdŏni	īdŏr
Fut. Neg.	mēhg	mēhn	mēhl	mēhni	mēhni	mēhlur
Imperat. Neg.	thēl	thēláni				
Pres. Ind. Neg.	mayyuādō					
Impf. Neg.	mayyuādĕg					
Past Ind. Neg.	from īdĕg		iggiému	īnnému		īlému
			īnniému	īnniému		īlurému

braī, sit, live, stay.

Fut.	braū	brauŏn	braūdu	brauŏni	brauŏni	braūŏr
Imper.	braū	braini				
Pres. Ind.	brā̃dō					
Impf.	brā̃dĕg					
Past Ind.	brē̃thō					
Neg.	Prefix *tha* to Imperat. and *ma* to other parts.					

pīpī, arrive.

Fut.	pipō	pīpŏn	pīpudu	pīpŏni	pīpŏni	pīpŏr
Pres. Ind.	pīpādō					
	pījidō					
Impf.	pīpādĕg					
	pījidĕg					
Past Ind.	pīg	pīn	pī	pīni	pīni	pīr

khŏsī, be obtained, meet.

Fut.	khŏsāy -ō	-ŏn	-ūdu	-ŏni	-ŏni	-ŏr
Impf.	khŏsītĕg					
Past	khosiga	khŏsīna	khŏsīri	khŏsini	khŏsini	khŏsira

krābī, weep.

Fut.	krābŏg	krābŏn	krābudu	krābŏni	krābŏni	krābŏr
Pres. Ind.	krābādō					
Impf.	krābādĕg					

Transitive Verbs.

tē̃zī, beat strike.

Fut.	tēm	-ŏg	-ŏn	-dŏ, &c.		
Imperat.	tēũ	tē̃rĕni				
Pres. Ind.	tē̃zād -ō *or* -ŏg					
or	tēmād -ō *or* -ŏg					
Impf.	tē̃zādĕg					
or	tēmādĕg					
Past Ind.	tḗŋgādĕg					
Fut. Neg.	ma tēŋg *or* tē̃zi	ma tēn	ma tēũ			
	ma tēni	ma tēni	ma tēũr			

Other tenses. Prefix *tha* for Imperat. and *ma* for the rest.

zē, eat.

Fut.	zauō	zau	zau	zauni	zāni	zāni
Pres. Ind.	zauād -ō *or* -ŏg					
Impf.	zauādĕg					
Past Ind.	zēdĕg					
or	zēda	zēdan	zēdō	zēdani	zēdani	zēdŏr

raṇḍī, give.

Fut.	rāmō					
Imperat.	raũ	rāni				
Pres. Ind.	raṇḍād -ō *or* -ŏg					
	ramādō					
Impf.	raṇḍādĕg					
	ramādĕg					
Past Ind.	randĕg					
or	randa	randan	randō	randani	randani	randŏr
or	rēg	rēn	rē rēni	rēni	rēr	
or	rē̃	rēn	rē̃ rēni	rēni	rē̃r	

kūṛī, say.

Fut.	kō	kōn	kūdō	kōni	kōni	kōr
Pres. Ind.	kuādō					
	kūṛādō					
Impf.	kuādĕg					
	kūṛādĕg					
Past Ind.	kutĕg					
	kuta	kutan	kutō	kutani	kutani	kutŏr
	kūig	kūin	kūī	kūīni	kūīni	kūīr

lhāī, do.

Fut.	lhau	lhauan	lhaudo	lhauĕni	lhauĕni	lhauĕr
Imperat.	lhaō	lhāni				
Pres. Ind.	lhādō					
Impf.	lhādĕg					
Past	lhātĕg					
	lhēg	lhēn	lhē	lhēni	lhēni	lhēr
	lhēga	lhēna	lhē	"	"	"
Neg. Imperat.	thalō	thalāni				

kĕṛī, leave.

Fut.	kiō	kiēn	kiōdō	kiēni	kiēni	kiēr
Imper.	kĕō	kĕōăni				
Pres. Ind.	kĕṛādō					
Impf.	kĕṛādĕg					
Past	kĕtā	kĕtau	kĕtō	kĕtani	kĕtani	kĕtar

nēzī, know.

Fut.	nēō̃	nēn	nēō̃	nēni	nēni	nēō̃r
Pres. Ind.	nēwādō					
Impf.	nēwādĕg					
Past Ind.	nēg	nēn	nē	nēni	nēni	nēr
Fut.-Neg.	maiĕṅg	maiĕna	maiū̃			
	maiĕni	maiĕni	maiō̃ra			

tā̃zi, see, look.

Fut.	tāmō	tāmŏn	tāmdō	&c.
Pres. Ind.	tā̃zādō			
Impf.	tā̃zā̃dĕg			
Past	tāṅg			

khaṇḍī, see, look.

Fut.	khamō
&c.	&c.

hābī, bring.

Fut.	hābō	hābŏn	hābdō, &c.			
Imperat.	hād*eu*	hādā́ni				
Pres. Ind.	hāndō					
or	hābādō					
Impf.	hāndĕg					
or	hābādĕg					
Past	hānda	hāndau	hāndō	hāndāni	hāndāni	hāndŏr

shīzī, take away.

Fut.	s̲h̲ō	s̲h̲ōn	s̲h̲adō	s̲h̲ŏni	s̲h̲ŏni	s̲h̲ŏr
Imperat.	s̲h̲il	s̲h̲ilắni				
Pres. Ind.	s̲h̲īdō					
Impf.	s̲h̲īdĕg					
Past	s̲h̲īda	-an	-o	-ani	-ani	-ŏr

tsātsī, send.

Fut.	tsapō	tsapŏn, &c.	
Pres. Ind.	tsapādō		
	tsātsādō		
Impf.	tsapādĕg		
	tsātsādĕg		
Past	tsāttā	tsāttan	tsāttō, &c.

thazī, hear.

Past	thātĕg		
	thāig	thāin	thāī, &c.

NECESSITY AND HABIT.

In order to express Necessity, the necessity of doing a thing, a construction very similar to that of Panjābī is employed, *viz.*, the Agent case with the Infin. Cf Panjābī *ōs ghallṇā hōwēdā*, he will have to send.

gī ībī tōig, I had to go; *kē zē tadan*, thou hast to eat; *dōī randī s̲h̲ū* he has to give.

Thus we have *gī ībī tada* or *tō* or *ta* or *s̲h̲uk*, I have to go.

gī ībī tōig or *tarĕg*, I had to go.

These auxiliaries are inflected according to the subject, as:—

tada	tadan	tadō	tadŏni	tadŏri	tadŏr
tarĕg	tarĕn	tarē	tarĕni	tarĕni	tarĕr
tōig	tōin	tōī	tōini	tōini	tōir
s̲h̲uk	s̲h̲un	s̲h̲ū	s̲h̲uni	s̲h̲uni	s̲h̲ūr

For *s̲h̲uk*, &c., the 3rd Sing. (*s̲h̲ū*) is also used indecl. This may apply to the others also.

The negative of *ībī tada* is *mēbī tada*

and of *ābī tada* (have to come) *mā̃bī tada.*

Habit is expressed by combining *lhāī*, do, make, with the Infin.

(slightly modified) of the verb which gives the thought required: thus:—

tha dāpā lhaō, do not make a habit of falling.

gē ābā lhādō, I am in the habit of coming.

dōz tēzā lhādēr, they were in the habit of beating.

habsī tha lawa lhānī, do not tell lies (*lhāī*, compounded with itself.)

Compound Verbs.

Compound Verbs are very common. As a rule they add emphasis to the meaning.

randī, give and *kērī* leave, *gī rānī kētā*, I gave left, gave altogether

kērī, leave „ „ „ *gī kēzh kēō*, I shall leave-leave, leave altogether.

tēzī, beat, *kērī* leave, *kē tēŋ kētan*, thou beating leftest, thou beatest much.

lhāī, do and *kērī*, leave, *lhajī kērī*, do leave, do thoroughly.

randī, give and *lhāī*, do, *dōī rāma lhātē*, he giving made, he gave (cf. Fut. *rāmō*).

tēzī, beat and *lhāī*, do, *kē tēma lhaō*, beating make, beat thou, (cf. Fut. *tēmōg*) *kē mī tēma thalō*, do not habitually strike anyone (*lit.* thou man striking not do.)

shūbī, become, and *ībī*, go, *shujīdō*, *shujīdēg*, *shujyō*, I become, I became, I shall become.

Thus *nēnz hābī*, and *nēnz shīzī*, are emphatic forms of *hābī*, bring, and *shīzī*, take away.

azā is compounded with *ībī*, go to express the Hindi *calnā* (*calā jānā*). *gē azāys*, I shall go away.

hazā with *ābī*, come, expresses 'again' 'back,' come back or return, *gī mūdā hazā ābī tada*, I have to return to-morrow.

phāē randī, divide, *phugē kērī*, spoil, waste, *shīŋ ibī*, become alive.

Conditional sentences.—I did not notice any special forms for conditional moods. Ordinary tenses appeared to be made to express the idea of condition. *du ābadē gī du tēmō*, if he had come I would have beaten him. (*lit.* he was coming, I will beat him.)

Negation is expressed by prefixing *tha*, to the Imperative, and *ma*, to other parts of the verb. In a number of verbs this leads to complicated changes. Examples are given in the conjugation of the different verbs.

The agent case of the subject is used with all parts of all transitive verbs. This reminds us of Nepālī where the Agent case is employed

with transitive verbs in all tenses except those in which the Auxiliary verb am, was, &c., is used.

Verbal forms ending in *-ĕg* may also be made to end in *-ēg.*

The Future is used for the Pres. subjunctive as in Kas̲h̲mīrī.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

Natural Relationships, etc.

bā, father.
cējĕ bā, (small father) uncle, younger than father.
yā, mother.
kag, elder brother
nuā, younger brother.
rhī̃, sister.
yō, son.
mīlyō, daughter.
rū, father-in-law.
gāhs*eu*, husband.
mĕz, wife.
gāhnū, mī̃, man.
mēzmī, woman.
kaṛū, yō, boy.
mīlyō, girl.
cōr, thief.
puhāl, shepherd.

Animals.

rhā̃, horse (common gender).
tṣhāh, horse (m).
nabrhā̃, mare.
baŋ, ox.
rĕnz, calf.
rāhd, cow.
mhēī̃, buffalo.
yāg, yak.
rhiz, goat (male).
lā, „ (female).
kats, sheep (male).
mā, „ (female).
khūī, dog, (common).
bā, dog (m.).
mē, bitch.
rikkh, black bear.
ōmū, red bear.
thar, leopard.
shaŋkhū, kind of wild cat.
kār, ass.
sū̃r, pig.
kŭgā, cock, hen.
bhīṛ, cat.
taṛbhīṛ, cat (male).
ūṛ, uṛ, camel.
pyā, bird.
ill, íll kite.
guā, jackal.
hāthī, elephant.

Parts of the Body.

guṛ, hand.
kunz, foot.
ī̃ā̃, nose.
ṭīr, eye.
mŏṭ, face.
ā, mouth.
riṛ, ear.
krā, hair.
punz, head.
lhē, tongue.
khŏg, khŏp, stomach.
thākh, back.
phug, body

Common Objects.

pad, book.
maṣẖādan, pen.
mānnī, bed.
cumh, house.
bēṇdī, river.
gaṛ, stream.
raŋ, hill.
patthar, plain.
rhī, field.
rāṛī, bread.
tī, water.
chuā, wheat.
kugī, maize.
buṭṭh, tree.
palānz, saddle.
nagar, village, city.
baṇh, jungle.
matsh, fish.
amh, way.
māl, property.
cīj, thing.
dēṣẖ, mulkh, country.
kham, clothes.
guthāb, ring.
paular, shoe.
ṣẖā, meat.
pānu, milk.
ṭigli, egg.
mar, ghī.
tiĕll, oil.
bōdī, buttermilk.
haṛī, shop.
ṭaŋ, ṭaŋg rupee.
nihr, day.
niūrōdh, night.
yēgī, sun, sunshine.
lazā, moon.
karh, star.
lanh, wind.
mug, rain.
kurh, load.
bē, seed.
nīlām, iron.

Abstract Nouns.

aŋgā, famine.
mansā, intention.
habsī, lying.
cōrī, theft.
kam, work.
biāh, marriage.
mīŋ, name.
lāhā, price.
kharc, expense.
gunāh, sin.
dāh, pity.
ṭēhl service.
ūiāb, answer.
hugam, order.
ḵẖuṣẖī, happiness.
cāl, sound.
barṣẖ, year.

Adjectives.

ruṭh, good, beautiful, clean.
madam, bad, lazy, ignorant, ugly.
mōṛē, big.
cĕjĕ, bāē, kuajh, little.
drāldā, straitened.
ōnyi, hungry.
tshōī, fat.
jūṣẖi, befitting.
ṣẖil, wise.
ruṣẖ, swift.
tsanji, sharp.
raŋgi, high.
sōhī, cold.

ṭŏṛ, hot.
guṛ, sweet.
thōṛē, little.
jama, together.
hajē, much, many.
yūē, bātĕr, all.
sā̃sī, white.

Verbs.

s̲h̲ūbī, s̲h̲ubī, be, become.
ābī, come.
ībī, go.
braī̃, sit, live.
shīzī, take, take away.
hābī, bring.
raṇḍī, give.
dāpī, fall (from horse, &c.).
bajĕsī, fall down.
khayā s̲h̲ubī, rise, stand up.
khaṇḍī, tā̃zī, see look.
zē, eat.
tumī, drink.
kūṛī, say, speak.
kus̲h̲ī, sleep.
lhāī, do, make.
tē̃zī, strike, beat.
sēzī, recognise.
nēzī, know.
pīpī, arrive.
drō raṇḍī, run.
pōs̲h̲ībī, run, run away.
ād kūṛī, call (*lit.* say 'come'?).
khŏsī, be obtained, meet.
paṛēphī, read.
tsēzī, write.
sī, die.
thazī, hear.
hazā ābī, return (come again).
guāh raṇḍī, embrace.
au raṇḍī, kiss.
azā ībī, go away.
haṛ tsū̃zī, plough.
tsātsī, send.
krābī, weep.
kĕṛī, leave.

NUMERALS.

Cardinal.

1—ittī, ī.
2—juṛ.
3—s̲h̲um.
4—pī.
5—ŋā.
6—trūī.
7—nhī.
8—rhē.
9—kū.
10—sā.
11—sēidi.
12—sanī.
13—s̲h̲as̲h̲um.
14—sāpī.
15—saŋ.
16—sātrūī.
17—sāhnī.
18—sārē.
19—sŏskū.
20—nīzz.
100—rā.
200—nīrhā. (700 ?)
900—kūrhā.
1,000—sārā.
100,000—lakh.

Ordinal.

1st, tūmī.
2nd, juṛmī.
3rd, s̲h̲rmmī.
4th, pīmī.

5th, ŋāmī.
6th, trūimī.
7th, nhīmī.
10th, sāmī.

khaṇṇi, half.
ḍhāi, 2½.

Above 20, numbers are estimated by scores up to 100.

SENTENCES.

1. Kā̃ miŋ chī shu? Thy name what is?
2. Di rhā̃phī tēmī shūī? This horse's how much (age) is?
3. Dĕts Kashmīr chiṛī ōhētār tō? From here Kashmir how far is?
4. Kā̃ bāō dŏr tēmī yō tŏd? In thy father's house how many sons are there?
5. Gē tō ōhētārē āndō. I to-day from far walked.
6. Gĕū cĕjĕ bāō yōē dō rhī̃ra sādē bīāh lhātō. My uncle's (young father's) son with his sister made marriage.
7. Cuŋh (*or* cumh) sā̃sī rhāu (*or* rhā̃phī) palānz tŏd. In the house the white horse's saddle is.
8. Dō thākhărī palānz tshū. On his back the saddle bind.
9. Gī dō yō hajē tĕŋgādĕg. I his son much beat.
10. Rāō punzarī trā̃ī ghuaṇ pauhāle ruātsādē. On the hill's top the shepherd is grazing cows and goats.
11. Buṭṭhō pōĕā̃ dū rhāu ṭŏṭhī tēzi tōī. Under the tree he on a horse was seated.
12. Dō nuā ēnō rhīŋ vē mōṛē tō. His young brother his own sister than bigger is.
13. Dō lāhā ḍhāi ṭaŋ. Its price is two and a half rupees.
14. Gĕū bā bāē cumhu brā̃. My father in a little house lives.
15. Dōbi dī ṭaŋg ranī kĕō. To him this rupee giving leave.
16. Dū ṭaŋg dō dŏts nĕuz hādeu. That rupee him from take.
17. Dō kē̃ hajē tēū thāzĕran tshū. Him thou much beat with ropes bind.
18. Bāini ti hund. From the spring water draw.
19. Giū tūī jō. Me in front of walk.
20. Kā̃ thalē āduh yō ābād? Thee behind whose boy comes?
21. Kē̃ du ādō dŏts hāndāu. Thou that whom from tookest.
22. Gī haṛī dŏts hāndā̃. I shop from took.

THE PARABLE OF THE PRODIGAL SON.

Dōrā̃	dōi	kutē (kūī):	ī	mī̃ī	juṛ	yō	tōī; cējĕ
Then	he	said:	one	man-to	two	sons	were; young

yōī bārā kūī, ē bā anyō māl gēbī pīpā gēbī raū;
son father to said, O Father what property me-to arrive me-to give
dōī ēnō māl phāē randō. Dōts thalē thōṛa dīnē cĕjĕ
he own property dividing gave. From-that after few days young.
yōī yūē cīj jama lhātē (lhē), ōhētār mulkharī īdē. Dōrē
son all things together made, far country-to went. There
dōī madam kam lhātō, ēnō māl phugē kĕtō. Du bēlā ri
he bad work did, own property wasting left. That time at
batē kharc s͟hujīdē dō dēs͟hā rī binā aŋgā s͟hutē (s͟hujīdē or īdē)
all spent became that country in great famine became.
Dōrā̃ du drāldā s͟hujīdē. Dōrā̃ dō dēs͟harī ī sāhūkārē
Then he straitened became. Then that country of one money lender
dōrē īdē. Dōī ēnō rhirī sūrar ruātsī tsāttē. Dō mansa tōī
near went. He own field swine to graze sent. His intention was
du s͟haŋ sūraz zauādēr ēnō khŏg pīmādĕg. Azla dōbī
that husk-food swine were-eating own stomach I might fill. But him-to
challa ma ramāder. Dōrā̃ dōbī hōs͟harī (hōs͟h) āndē
anything not they were giving. Then him-to sense in (sense) came
tā̃ kutē: Giū bāō anyō kamlhāzā dī (dumbizār)
then he said: My father-of how-many work-doers to (workers)
hajē rōṛi tōd. Gē dēr ōnyī sīuādō, gē khāē atsā gēō̃
much bread is. I here hungry am dying, I stand arising own
bāō dŏr yōg, wōī gī dōbī kōg:— gī sargō kā̃
father near will go, also I him-to will say:— I heaven-of thy
gunāh lhēga. Ĕntĕ dī jōgĕ mad hazā kā̃ yō kūṛī, gēbi
sin did. Now this worthy not-am again thy son to-say, me
kā̃ (kēnō̃) kam lhazādu sāhī lhaō. Dōrā̃ atsā ēnō
thy (own) work doers like make. Then having-risen own
bāō dŏr īlī (īdē). Ĕntĕ du ōhētār tōī du tā̃rī dō bāb
father near went. Now he far was him having-seen his father-to
dāh ādī, dōī drō rē̃, dōī mūthū guāh rē̃, mast au rē̃.
pity came, he run made, he neck-to embrace made, much kiss made.
Yōī dōbī kūī:—gī sargō kā̃ gunāh lhēga. Ĕntĕ dī jōgĕ
He him-to said:—I heaven-of thy sin made. Now this worthy
mad, hazā kā̃ yō kūṛī. Dō bāē nōkararī kūī ruṭhē
not-am again thy son to say. His father servants-to said good
ruṭhē kham hunj hādănī, kĕz dōbī kham rāhnī,
good clothes taking-out bring, ye him-to clothes put-on (give?)

gūī guthāb rāhni, kŏnzari paular rāhni, mōṛē rĕnz s͟hārĕni
hand-to ring put on feet to shoes put on fat calf kill

yĕz zauani k͟hus͟hī lhauani, du gappā lhājī dī giū
we shall-eat happiness shall-make this matter making this my

yō sidē tōī ĕntĕ haza s͟hiŋ ilī, tūī [hiōshtē ĕntĕ khŏsa
son dead was now again alive-went, formerly was-lost now has-been

ilĕā. Dōrā̃ dŏz k͟hus͟hī lhātĕr. Dō mōṛē yō rhirī tōī,
obtained. Then they happiness made. His big son field-in was,

aū gharī cūmh kachā pī (ādī) gīdō garpī mī cāl
what time house near arrived (came) singing dancing of also noise

thātē (thāī). Dōrā̃ ī cāgara bī ād kutē rhugādē:— chī s͟hujad.
heard. Then one servant to called asked:— what became.

Dōī dōbī kūī:— Kā̃ nuā anjad, kā̃ bāē tshōī
He him-to said:—Thy younger-brother came, thy father fat

rĕnz s͟haiādō, dō thālē dū rājī bājī khŏsirī. Du
calf is killing that for he well was obtained. He

rōs͟hē s͟hīrī tōŋg mēliādē. Dō bā dāthī anjī du
became-sulky in not-went. His father out having-come him

chēndī. Dōī bābī ūiāb lhātē. Dhō̃ bars͟h kā̃
persuaded. He father-to answer made. So-many years thy

ṭēhl lhātĕg, gī kā̃ hugam thuāsī ma, kē̃ abēlā ī lā
service I did, I thy order rejected not, thou ever one goat

gībī ma randē̃n ((rā̃s͟hī) kēnō yārada sādē khus͟hī gappā
me-to not gave thy-own friends with happiness talk

lhau: abēlā kā̃ dī kaṛū ādī, dōī kā̃ māl madam
make: when thy this son came he thy property bad

kammārī kharāb lhājī, kē̃ dō thālī rĕnz s͟haiādĕn.
works in evil having-made thou him for calf killedst.

Dōī dōbī kūī:— ē yō kū hamēs͟h giū kachā tŏdŏn; giū
He him-to said:—O son thou always me near art; mine

tŏd dū kā̃ s͟hū. Khūs͟hī lhāī, khus͟hī s͟hūbī jū̃shī
is that thine is. Happiness to make, happiness to be fitting

tōī. Kā̃ dī nuā sidē tōī ĕntĕ hazā shiŋ ilī,
was. Thy this young-brother dead was now again alive became,

tūī hiō̃s͟htē ĕntĕ khŏsa ilĕā.
formerly was-lost, now has been obtained.

PANGWALI [Paŋgwāḷi.]

The following notes have been compiled from two manuscripts. I have not had an opportunity of making a firsthand study of Paŋgwāḷi.

NOUNS.

Masculine.

Nouns in—ā.

	Sing.	*Plur.*
N.	ghōṛ-ā, horse	-ē
G.	-ē	-ē
D.A.	-ē dī *or* jē	-ē dī *or* je
L.	-ē bicc, *&c.*	-ē bicc *&c.*
Ab.	-ē kaṇā	-ē kaṇā
Ag.	-ē	-ē

Usage appears to vary in the case of masc. nouns with other endings. They add -ē for Gen. and Ag., but generally do not otherwise inflect. There is, however, a locative in -ē, thus *tēs dēsē*, in that country.

bab, bau, father, has G. *babbē, bauē,* &c.

Feminine.

N.	kūī, girl	kūī
G.	kūī *or* kūiā	,, *or* kūiā
D.A.	kūī	kūī
L.	,, bicc	,, bicc
Ab.	,, kaṇā	,, kaṇā
Ag.	kūī	kūī

Fem. nouns in a consonant appear to inflect by adding -ī; thus *piṭṭh*, back; *piṭṭhī puṭṭh*, on the back; *bhēṇ*, sister; *bhēṇī dī*, to a sister.

PRONOUNS.

Sing.

	1st	2nd	3rd	ēh, this.
N.	aū	tū	sē, ōh	ēh
G.	māṇ	tāṇ	tē-ā, usē	isē
D.A.	mō̃ dī	tau dī	tēs dī, us dī	is dī

L.	mõ bicc	tau bicc	tĕs bicc, us bicc	is bicc
Ab.	mõ kaṇā	tau kaṇā	tĕs kaṇā, us kaṇa	is kaṇā
Ag.	mẽ	taĩ, tẽ	tĕnī, unī	inī

Plur.

N.	as, ās	tus, tũh	ōh	ēh
G.	hēṇ	tāhṇ	unkĕā	inkĕā
D.A.	as dī	tus dī (?)	un dī	in dī
L.	as bicc	tus bicc (?)	un bicc	in bicc
Ab.	as kaṇā	tus kaṇā (?)	un kaṇā	in kaṇā
Ag.	asĕ, as	tusĕ, tũh, tus	unh	inh

For *dī*, to, *jē* is also used.

Other pronouns are *kas*, who ?	G. *kasē*	Ag. *kinī*
jē who,	G. *jisē*	Ag. *jinī*

kī, what; *kicch*, something, anything; *jēkicch*, whatever; *sabh*, all.

In Paŋgwāḷi the letter *j* tends to become *dz* and is often so pronounced.

ADJECTIVES.

Adjectives used as nouns are declined as nouns; otherwise they are indeclinable except those in *-ā*, which have obl. masc. sing. *-ē*, plur. masc. *-ē*, fem. sing. and plur. *-ī*.

Demonstrative.	*Collective.*	*Interrogative.*	*Relative.*
anā, like this,	tanā, like that	kanā, like what ?	janā, like which
attru, so much or many	tattru, so much or many.	kattru, how much or many.	jattru, as much or many.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives :—

Time.

abē, now	pasūr, day after to-morrow
tikhaṇ, then	cōth, day after that
kikhaṇ, when ?	hī, yesterday
jikhaṇ, dzikhaṇ, when	parē, day before yesterday
pūr, to-morrow	cōth, day before that

Place.

iṛī, here	bunh, ũṛē, down
uṛī, there	nīṛ, near
kōṛī, where ?	dūr, far
jēṛī, dzēṛī, where	agar, in front
iṛī tikar, up to here	patā, behind
iṭṭhī kaṇā, from here	aṅtar, inside
baīh, up	bharilh, outside

Others are *kis*, why ?; *hẽ*, yes; *nĕhī̃*, no; *jugtī*, well; *utauḷā* (adj.) quickly.

PREPOSITIONS.

The commonest prepositions have been indicated in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond	puṭṭh, upon
wār, on this side	kōṇī, along with
pāṛ, beneath	

VERBS.

Auxiliary.

Pres. asā asā asā asē asē asē
Fem. asī
as, indecl. and *sā*, are also found for *asā*; and for the 3rd sing. and plur. we also notice *ahi*.
Past sing. mas. thiyā, fem. thī, plur. thiyē, thī.

Intransitive.

bishṇā, sit, remain.

Fut.	bis͟h-ū̃ or -al	-al -al -ĕl -ĕl -ĕl
Imper.	bis͟h	
Past Cond. or Pres. Ind.	bis͟h-tā	fem. -tī pl. -tē fem. -tī
Impf. Ind.	bis͟htath	fem. bis͟htith all through
Past	biṭṭh-ā	fem. -ī pl. -ē fem. -ī
Part.	*bis͟htā*, sitting; *biṭhōrā*, in the condition of being seated; *bis͟hṇēwāḷā*, sitter or about to sit; *bis͟hī kaī*, having sat.	

The regular past and stative past (not used) would be *bis͟hā*, *bis͟hōrā*.

The following show slight variations :—

bhūṇā, become.

Fut.	bhōl all through
Imper.	bhō
Past Cond. or Pres. Ind.	bhū̃tā
Part.	bhūā

īṇā, come.

Fut.	yāl
Imper.	aī
Pres. Ind.	ī̃tā
Part.	*yaīkaī*, having come ; *yə̄r* or *yə̄rā*, in the condition of having come.

ghēṇā, go.

Fut.	ghēl	
Imper.	gā	ghē
Pres. Ind.	ghē̃tā	
Past	gā fem. gĕī	
Part.	*ghaī kaī*, having gone ; *gayə̄rā*, in the condition of having gone.	

Transitive.

The regular transitive verb is conjugated like *bi<u>sh</u>ṇā*, having, however, a regular past, which agrees with the object as in Urdū. The following show slight differences :—

māna, beat.

Fut.	māral	pl. mārĕl
Pres. Ind.	mātā	
Past	mārā.	
Part.	*mānēwāḷā*, beater, about to beat; *mārə̄rā*, in the condition of having been beaten.	

khāṇā, eat.

Past	khāū

pīṇā, drink.

Past	piū

dēṇā, give.

Fut.	diū̃
Pres. Ind.	dētā
Past	dittā

nēṇū, take.

Fut.	nēl
Pres. Ind.	nētā
Past	niū̃

kanū, do.

Pres. Ind.	katā
Past	kiyū̃

bujṇā, know.

Past	buddhū

ghinī ghēṇā, take away, is like **ghēṇā**.

One of the MSS. has a Fut. in *-lā*, thus *ghē-lā*, f. *-lī*, plur. *-le*, and has an interesting form in *-n* for the 2nd plur. fut., thus *māran*, you will beat, reminding us of the *-n* which appears in the 2nd, 3rd plur. fut. in Pāḍarī.

The omission of the *r* from some of the tenses of the verbs for *beat* and *say*, mānā and kanā, is noteworthy. Compare also *hēnu*, see; *hānā*, be defeated; *paṇhā* (?) read, which in other dialects would be *hērṇa hārṇa*, *paṛhna*. The same feature is found in Curāhī *mānū*, beat *kāhnū*, do (p. 32).

The infinitive ends in *-ā* or *-ū* or *-ū̃*.

NUMERALS.

1—yak.	11—yābrā.
2—dūī.	12—bāhrā.
3—tlāī.	13—tēhrā.
4—caur.	14—caudhā.
5—panj.	15—pandrā.
6—chē.	16—shōḍhā.
7—satt.	17—satārā.
8—aṭṭh.	18—aṭhārā.
9—naō.	19—unnīh.
10—dash.	20—bīh.

The people probably count by scores and do not use the separate numbers between 20 and 100 (*sau*). With *shōḍhā*, sixteen, compare Pāḍari *shōṛāh*.

COMMON NOUNS, VERBS AND ADJECTIVES.

bab, bau, father.
ijjī, mother.
bhaū, brother (older than speaker.)
bhāī, brother (younger than speaker.)
dəddī, sister (older than speaker.)
bhaiṇ, sister (younger than speaker.)
kōā, son.
kūī, kuṛī, daughter.
gharēth, husband.
jōlli, dzōllī, wife.
māhṇū, maṛd, man.
jĕlhāṇū, woman.
kōā, boy.
kūī, girl.
guāl, cowherd.
puhāl, shepherd.
ghōṛā, horse.
ghōṛī, mare.
liṇḍ, ox.
gā, cow.
bhaī, buffalo.
bakrū, he-goat.
bakrī, she-goat.
bhēd, sheep.
kuttar, dog.
kuttrī, bitch.
rikkh, black bear.
bhrabbū, red bear.
kukkaṛ, cock.
kukkṛī, hen.
balāṛ, cat (male).
balāṛī, „ (female).
pakhrū, bird.
ill, kite.
sagāl, fox.
hāthī, elephant.
hatth, hand.
khūṛ, foot.
nakh, nose.
ṭīr, eye.
shuṇḍ, far.
āsī, mouth.
dand, tooth.
kann, ear.
kēs, hair.
kupāḷ, head.
magar, head.
jibh, tongue.
pēṭh, stomach
ḍhĕḍḍh, „
piṭṭh, back
sarīr, body.
pōthī, book.
katāb, „
kalam, pen.
manjā, bed.
gīh, house.
daryā, river.
gaḍḍṛī, stream.
jōth, dzōth, hill.
shappaṛ, „
paddhar, plain.
bāg, field.
rōṭi, bread.
pāṇī, water.
giūh, wheat.
kukkṛī, maize.
būṭ, till.
girā̃, village.
saihr, city.
baṇ, forest.
macchī, fish.
batt, way.
phaḷ, fruit.
mās, meat.
duddh, milk.

aṇḍhĕrū, egg.
ghiū (accent on first), ghī.
tēl, oil.
chā, buttermilk.
din, day.
rāt, night.
dēs, sun.
sūrj, „
jōsau, moon.
pūrnēō, „
tārā, star.
bāt, bat, wind.
mēgh, rain.
barkhĕā, „
dhupp, sunshine.
nĕār, storm.
bharōṭū, load.
bhārā, „
baijū, seed.
luhā, iron.
kharā, good, beautiful, clean.
burā, bad.
baḍḍā, big.
maṭhrā, small.
ḍhillā, lazy.
takṛā, wise.
giciṇgaṛ, ignorant.
utaulā, swift.
painnā, sharp.
uccā, high.
alaggā, ugly.
ṭhaṇḍā, cold.
garm, hot.
miṭṭhā, sweet.
tĕār, ready.
thōṛā, little.
mata, much.

bhūṇā, be, become.
iṇā, come.
ghēṇā, go.
bishuṇā, sit, remain.
nēuā, take.
khaṛābhūṇā, stand.
hēnu, see.
khāṇā, eat.
piṇā, drink.
bōlṇā, speak, say.
sōṇā, sleep.
kanā, do.
mānā, beat.
paryaṇnā, recognise.
bujṇā, know.
pujṇa, arrive.
nashṇā, run.
nashi ghēṇā, run away.
baṇāṇā, make.
sikkhṇā, learn.
paṇhā (?) read.
likkhṇā, write.
marnu, die.
suṇnu, hear.
phirṇā, turn.
phēri iṇā, return.
jhagaṛnā, quarrel.
jitṇū, win.
hānā, defeated.
baiju phaṭṇā, sow.
hal jōcṇā, plough.
khalāṇā, cause to eat.
piwāṇā, cause to drink.
shuṇāṇā, cause to bear.
carṇā, graze.
carāṇā, cause to graze.

1. Tāṇ naū kī ahi (asā)? What is thy name?
2. Is ghōṛē katrī umar ahi? How much is this horse's age?
3. Iṛiyā (iṭṭhāṇ) Kashmīr katru dūr ahi (asā, *&c.*)? From here how far is Kashmīr?

4. Tāhn babbē (bawē) gīh katrē kōī ahi? In your father's house how many sons are?

5. Aũ ajj baṛā dūrā hanṭhā. I to-day from very far walked.

6. Māṇ kakkē (*or* jēṭhē bauē) kōā usē bhēṇī dzōī dzā̃dzī kiyōrī ahi. My uncle's son has married his daughter.

7. Gīh (ghiyē)hacchē ghōṛē kāṭhī ahi (asī). In the house is the white horse's saddle?

8. Usē piṭṭhī puṭṭh kāṭhī lā. Put the saddle on its back.

9. Maī usē kōā matē kuṭṭā. I beat his boy much.

10. Ōh jōt puṭṭh gāī bakrī carātā lagōrā ahi. He on the hill is grazing cows and goats.

11. Ōh būṭē pāṛ ghōṛē puṭṭh biṭhōrā ahi. He under the hill on a horse is seated.

12. Usē bhāī apaṇ bhēṇī kaṇā baṛā asā (ahī). His brother is bigger than his sister.

13. Isē mull ḍhāī rupayyā asā (ahi). The price of this is two and a half rupees.

14. Māṇ bab us maṭhṛē gīh bish̲tā ahi. My father lives in that small house.

15. Usdī ēh rupayyā dē. Give him this rupee.

16. Ōh rupayyē us kaṇā nē. Take those rupees from him.

17. Usdī jugtī mārī kaī rajurī lāī bannh. Having beaten him well tie him with ropes.

18. Khūī kaṇā pāṇī kāḍh. Draw water from the well?

19. Māṇ agar agar hanṭh. Walk before me.

20. Kasē kōā tāṇ patē ītā? Whose boy comes behind thee?

21. Ōh kas kaṇā mullē ghinā? From whom did you buy that?

22. Grā̃ē haṭwāṇī kaṇā. From the shopkeeper of the village.

APPENDIX III.

WEIGHTS AND MEASURES.

CHAMBÁ WIZÁRAT.

Land Measures.

36 English coin rupee	=	1 *ser*.
4½ *sers khám* (grain)	=	1 *máni*.
2½ *mánis* (grain)	=	1 *aná*.
2 *anás*	=	1 *ádúhnún*.
2 *ádúhnúns*	=	1 *kunún*.
4 *kunúns*	=	1 *lahrí*.

Grain Measures.

4½ *sers* (wheat)	=	1 *máni*.
20 *mánis*	=	1 *pirá*.
20 *pirás*	=	1 *khár*.
100 *khárs*	=	1 *kharású*.

Bazar Weights.

9 rupees weight	=	1 *páo*.
2 *páos*	=	1 *adh ser* (or ½ *ser*).
2 *adh sers*	=	1 *ser*.
5 *sers*	=	1 *batti*.
8 *battis*	=	1 *man*.

CHURÁH WIZÁRAT.

Land Measures.

8 *mánis* (wheat)	=	1 *aná* or *sarsái*.
4 *anás*	=	1 *páo*.
2 *páos*	=	½ *lahrí*.
4 *páos*	=	1 *lahrí*.

The measures for grain and other weighments are the same as those in the Chambá or Sadr *Wizárat*.

BRAHMAUR.

Land Measures.

4½ *sers* (wheat)	=	1 *máni*.
5 *mánis* (seed)	=	1 *hal*.
4 *hals*	=	1 *pirá*.

The *pirá* is the main unit used in measuring land.

Grain Measures.

1⅛ *ser* (wheat)	=	1 *kúthala*.
4 *kúthalas*	=	1 *máni* (4½ *sers*).
20 *mánis*	=	1 *pirá*.
20 *pirás*	=	1 *khár*.
100 *khárs*	=	1 *kharású*.

The weights are the same as those in the Sadr *Wizárat*.

BHATTIYÁT.

Land Measures.

4½ *sers* (barley or *dhán*)	=	1 *patha*.
16 *pathas*	=	1 *drún*.
4 *drúns*	=	1 *lahrí*.

(1) The measures of land are based on the estimated or ascertained quantity of seed required to sow it. *Kohlí* land is measured by the amount of rice required to sow it.
(2) Skr. *pitaka*, Arch. Rep., 1902-03, p. 250.

App. III.

Weights and Measures.

Grain Measures.

$6\frac{1}{4}$ *sers* (wheat or rice)	=	1 *patha.*
16 *pathas*	=	1 *drún.*
20 *drúns*	=	1 *khár.*
100 *khárs*	=	1 *kharású.*

LAHÚL.

The smallest unit of area is the half *lahri.*

Grain Measures.

$2\frac{1}{2}$ *sers* (wheat)	=	1 *ren.*
20 *rens*	=	1 *por.*
30 *pors*	=	1 *khár.*

The other weights are those in use in Chambá.

PÁNGI.

Grain Measures.

$2\frac{1}{2}$ *sers* (wheat)	=	1 *mangirú.*
2 *mangirús*	=	1 *raund.*
20 *raunds*	=	1 *pirá.*
20 *pirás*	=	1 *khár.*

The weights are the same as those in the Sadr *Wizárat.*

Land Measures.

In Pángi people usually take a meal, called *káleú,* about 8 A. M., and another at 2 P.M., called *rihání.* The meal taken about mid-day is called *dafár.* Hence the area ploughed and cultivated from dawn to 8 or 9 o'clock with one *hal* (plough) is called *káleú,* and that ploughed by mid-day is called *dafár,* while the *rihání* is that ploughed up to 2 P.M. The area ploughed in a whole day is called *ek hal* or one plough.

APPENDIX IV.

The following is a list of the Superintendents who held political charge of Chambá from 22nd December 1862 to 3rd November 1885:— App. IV. Superintendents.

Names of Officers.	From	To
Major Blair Reid	22nd December 1862 ...	15th April 1864.
Mr. D. C. Macnab	15th April 1864	24th July 1864.
Captain C. V. Jenkyns	24th July 1864	23rd November 1864.
Major Blair Reid	23rd November 1864 ...	20th January 1865.
Captain Forbes	20th January 1865	9th June 1866.
Lieutenant Wace	9th June 1866	12th December 1866.
Major Blair Reid	12th December 1866 ...	5th January 1872.
Colonel G. A. McAndrew	5th January 1872	5th January 1874.
Colonel Blair Reid	5th January 1874	5th March 1877.
Mr. R. T. Burney	5th March 1877	30th April 1879.
Mr. E. B. Francis	30th April 1879	15th August 1879.
Mr. R. T. Burney	15th August 1879	17th October 1879.
Captain C. H. T. Marshall	17th October 1879	3rd November 1885.

APPENDIX V.

LETTERS IN THE STATE MUSEUM.

App. V.

Letters in the State Museum.

The State Museum contains a large number of letters in Persian, Tánkarí, Gurmukhí and Devanágarí, of which the following are the most important. A list of all the letters of any historical interest, giving their general purport, will be found in the Museum Catalogue. Most of these letters were found after the History had been printed.

C, 1. *Sanad* in Persian given in the reign of Sháh Jahán, regarding a boundary dispute between Prithí Singh of Chambá (A. D. 1641—1664) and Sangrám Pál of Balaur in which it is set forth that the *parganá* of Bhalai belongs to Chambá territory. It bears the autographs in Tánkarí of various Rájás and officials, and some seal impressions in Persian. Its date is the 19th of the month of Safar, A. H. 1058, corresponding to the 5th March, A. D. 1648. *Vide* pages 92 and 94 of Gazetteer.

C, 4. *Sanad* of the reign of 'Alamgír Aurangzeb (A. D. 1658—1707) under the seal of Mír Khán, an imperial officer to Rájá Shatar Singh of Chambá (A. D. 1664—1690) in which it is notified that the *parganá* of Bhalai, which had been seized by Sangrám Pál of Balaur is made over to Chambá and that the *parganá* of Bhadrawáh which had been given to Sangrám Pál, is now transferred to Chambá. If a *sanad* for the two *parganás* is required, it will be procured from the Emperor. Sangrám Pál is directed to make over both *'iláqás* to Shatar Singh and afterwards present himself before the Viceroy. Dated 22nd Ramzán in the 8th year of Aurangzeb's reign. (As Aurangzeb ascended the throne on the 1st of Zu-l-qa'dah, A. H. 1068 corresponding to the 1st of May, A. D. 1658, the 8th year of his reign began from the 1st Zu-l-qa'dah, A. H. 1075; and the date of the present document would fall in the ensuing Hijrí year 1076, and correspond to Sunday, the 18th March 1666).

C, 6. *Sanad* in Persian issued under the seal of Zakariyá Khán, Governor of the Panjáb, in the reign of Muhammad Sháh. In it the *parganá* of Pathyár in the Kángrá district is bestowed as a *jágír* on Rájá Diler Singh of Chambá (A. D. 1735—1748) on account of his loyalty to the king of Delhi. It is dated in the 27th year of the reign of Muhammad Sháh, (A. D. 1719—1748) and on the 5th of the month of Safar, A. H. 1157, corresponding to the 9th March, A. D. 1744.

C, 7. Order under the seal of Muhammad Hayát Khán, an imperial officer, in the reign of Muhammad Sháh, to the Zamíndárs, Qánúngos, Muqaddams and cultivators of Pathyár *parganá*. It states that the *jágír* of Pathyár, worth 3,80,000 *dáms* (*i.e.*, Rs. 9,500) was for a long time in the possession of the Rájás of Chambá, but the Katoches seized it and brought the Zamíndárs under their control. As Rájá Diler Singh of Chambá had always been faithful to the Emperor, to whom the *parganá* of right belongs; and as Udai Singh, his elder brother, had held high rank and also the *'iláqás* of Dun and Nadaun in *jágír*, therefore the above-mentioned *parganá* (Pathyár) is confirmed to Diler Singh and the Zamíndárs are enjoined to look to him as *jágírdár* and to render all due service. It is dated 11th Muharram in the 20th year of Muhammad Sháh's reign or A. H. 1159 (=23rd January 1746).

NOTE.—The *jágír* held by Rájá Udai Singh was probably the same as that granted to Rájá Prithí Singh (*vide* p. 93) which seems to have remained in the possession of the State till the reign of Rájá Ugar Singh. Its annual value was Rs. 16,000 and it is said to have been in Jasván.

App. V.

Letters in the State Museum.

C, 10. *Sanad* under the seal of Mu'ín-ud-dín Khán (Mír Mannu), Viceroy of the Panjáb, in the reign of Ahmad Sháh (A. D. 1748—1754) to the Chaudhrís, Qánúngos and cultivators of Pálam and Bárne. It states that as this *jágír* has been the hereditary property of Rájá Umed Singh of Chambá, it is now again declared to be his of right, in return for services rendered to the Emperor. They are enjoined to pay the revenue to him and to be obedient to his orders. Dated on the 5th of Jamád-us-sání in the 4th year of Ahmad Sháh's reign or A. H. 1164 corresponding to 20th April 1751 A. D.

C, 11. Order in Persian under the seal of Rahmat 'Alí Khán in the reign of 'Alamgír II (A. D. 1754—1759) to the Zamíndárs, Muqaddams and cultivators of Pathyár *parganá* stating that since the death of the Ráná of Pathyár the said *parganá* has been the *jágír* of Rájá Umed Singh of Chambá, and on account of his services and faithfulness, the *jágír* is confirmed to

ERRATA.

C. 4. For 1st of May *read* 20th July.

C. 6. „ A. H. 1157 *read* A. H. 1158.

C. 6. „ 9th March A. D. 1744 *read* 26th February (O. S.) 1745 A. D.

of Pathyár, been in the possession of Rájá Umed Singh of Chambá and in accordance with the *parváná* of Nawáb Bahrám Jang has been free of all revenue charges, and as the said Rájá has always been zealous and faithful, the *jágír* is granted free of revenue dues. The Zamíndárs, etc., are enjoined to perform their duty to the Rájá. The letter is dated in the 2nd Jamád-us-sání, A. H. 1172. Seal date A. H. 1171. (The date for A. H. 1172 would correspond to Wednesday, 31st January 1759).

Bahrám Jang is better known as Adína Beg. He died on the 11th Muharram 1172 A. H.

C, 15. Royal *sanad* in Persian, issued under the seal of Ahmad Sháh Duráni, by which the *parganá* of Pathyár in the Kángrá district is confirmed as a *jágír* to Rájá Umed Singh of Chambá (A. D. 1748—1764) on the recommendation of Rájá Ranjít Dev of Jammu who is described as a relative of the Chambá Rájá. The date is the month of Zíqa'dah, A. H. 1175, corresponding to May-June, A. D. 1762. It was, consequently, issued at the time of Ahmad Sháh's sixth invasion of the Panjáb, and shortly after his victory over the Sikhs at Kot Rahíra near Ludhiáná, in February 4762 (*cf.* Latif, *History of the Panjáb*, p. 283 f).

NOTE.—Letters C 6, C 15, were found after the History was printed. It is clear from them that the *parganá* of Pathyár in Pálam was conferred on Rájá Dalel or Diler Singh, and afterwards confirmed to Rájá Umed Singh, *vide* page 98.

App. V.

Letters in the State Museum.

C, 16. Royal *sanad* in Persian, in which Rájá Umod Singh of Chambá (A. D. 1748—1764) is admonished to make over to Saif 'Alí Khán, the Governor of Kángrá, the revenue of certain lands belonging to the village of Chari in the Kángrá district, of which "certain persons" (apparently the Rájá himself) had taken possession. The letter is dated in the month Rabí-ul-awwal, A H. 1176, corresponding to September-October A. D. 1762, and, therefore, falls (like No. C, 15) in the time of Ahmad Sháh's sixth invasion of the Panjáb.

This is evidently the letter referred to by Mr. Barnes in the *Kángrá Settlement Report* (*vide* page 98 of the Gazetteer), but it is clear that it was issued by Ahmad Sháh Duránĭ and not by his namesake, the king of Delhi, who was blinded and deposed on the 5th June A. D. 1754. It was found after the History was printed.

C, 17. Royal *sanad* in Persian, issued under the seal of Timúr Sháh and addressed to Rájá Ráj Singh of Chambá (A. D. 1764—1794), in answer to a letter in which the Rájá had offered his services to the king and invited him to visit the country. In his reply the king praises the rulers of Chambá for their devotion to him and his father "nestled in Paradise," and promises that when time allows, he will accept the Rájá's invitation. The document, which is composed in very high-flown language, is dated on the 18th of the month Rabí-us-sání, A. H. 1191, corresponding to the 26th May, A. D. 1777, and, consequently, falls in the time of Timúr Sháh's invasion of the Panjáb in A. D. 1777 (Latif, *op. cit.*, p. 299).

C, 22. Agreement in Tánkarí between Rájá Ráj Singh of Chambá and Fateh Pál of Bhadrawáh. Fateh Pál is made Rájá of Bhadrawáh on the following conditions which he accepts :—

(1). That he will be faithful to Chambá. (2). That whenever summoned he will come to Chambá. (3). That he will give Jai Chand's *jágír* to Bhúp Chand. (4). That he will not enter into an alliance with Balaur, Kashtwár or Behandráltá, and will do nothing without consulting Chambá. (5). That the Chambá troops will remain at Bhadrawáh, and Fateh Pál will provide supplies and give no trouble. (6). That if he has any communications from Balaur, Kashtwár or Behandráltá, he will keep the Rájá of Chambá fully informed regarding them. (7). That he will maintain his alliance with Chambá only. (8). That Chambá is supporting Mián Kundan Singh in his attempt to gain Kashtwár, and Fateh Pál must also send a force. (9). That his tribute money shall be Rs. 3,000 yearly, which must be regularly paid. It is not dated. (Fateh Pál, the Rájá of Bhadarwáh, was born in A. D. 1732. His younger brother was Mián Bhúp Chand who was married to the Chambá princess Atharbánu. Both Fateh Pál and Bhúp Chand died at Chambá in the Pakkí Chaukí, *i.e.*, the old palace, and Atharbánu became a *sati* on the Chandrabhágá. Pahár Chand, the son of Bhúp Chand and Atharbánu, was the last of the Bhadarwáh Rájás. He died at Amritsar. *Cf. Annual Progress Report, Archæological Survey, Panjáb and United Provinces*, 1903-04, pp. 63 ff.)

C. 25. Letter in Tánkarí from Rájá Brajráj Dev of Jammu to Rájá Ráj Singh conveying to him the *parganás* of Jundh, Bhalai, Bhándal, Kihár and Diur on condition of service. Dated 15th Bhádcn S. 57 (A. D. 1781).

Brajráj Dev was the son and successor of Ranjít Dev (*cf.* Latif, *op. cit.* pp. 342 f.)

C, 28. Title-deed in the local dialect and in Tánkarí characters, by which Rájá Ráj Singh of Chambá confers the *parganá* of Dhundhi on his Wazír, Zoráwar, in recognition of services rendered by him in Jundh (perhaps in con-

nection with the war between Chambá and Basóhlí, which ended with the conquest of the latter place by Rájá Ráj Singh in A. D. 1782). The document is dated on the 7th of the month of Káti (Kárttika) in the Sástra year 58, corresponding to A. D. 1782. It belongs to Captain Srí Kanth Baratru. **App. V.** **Letters in the State Museum.**

C, 29. Letter in Tánkarí from the Rání of Biláspur to Rájá Ráj Singh asking his help and protection for her infant son Mahá Chand. Dated 24th Pau S. 58 (A. D. 1782—3) *Cf.* Forster, *Journey from Bengal to England*, Vol. I., pp. 248 ff.)

C, 31. *Sanad* in Tánkarí from Rájá Brajráj Dev of Jammu to Rájá Ráj Singh of Chambá restoring to him the *parganás* of Jundh, Bhalai, Diur, Bhándal and Kihár, as having always been of right Chambá territory. Dated 18th Bhádon, Sástra year 59 (A. D. 1783). (This letter was evidently an immediate result of the conquest of Basóhlí by Ráj Singh, which took place A. D. 1782. *Cf.* Forster *op. cit.*, Vol. I, p. 270).

C, 33. Agreement in Tánkarí between Rájá Ráj Singh of Chambá and Dayá Pál of Bhadarwáh, similar to C, 22. Undated.

C, 44. Royal *sanad* in Persian, issued under the seal of Sháh Zamán and addressed to Rájá Jít Singh of Chambá (A. D. 1794—1808) who is instructed in it to perform the services of the Díwání in conjunction with Rájá Sampúran Dev of Jammu. The document is dated in the month of Rajab, A. H. 1211, corresponding to January 1797, the time when Sháh Zamán had taken possession of Lahore, in the course of his third invasion of the Panjáb (Latif, *op. cit.*, p. 301 f).

C, 48. An agreement in Tánkarí by which Bhúp Chand of Bhadarwáh promises to remain faithful and tributary to Rájá Jít Singh of Chambá. It is not dated.

C, 51. Letter in Tánkarí from Rájá Prítam Singh of Kulu to Rájá Jít Singh of Chambá, promising assistance in a united attack upon Kángrá. It is dated 13th Bhádon, Sambat 77 A. D. 1801.

C, 53. Letter in Tánkarí from Rájá Jít Singh of Chambá to Rájá Tegh Singh of Kashtwár, stating that if Kashtwár is invaded, Chambá will send a force and that Kashtwár must help if Chambá is at war with another power. Kashtwár is asked to send a force to Bhadarwáh for which Chambá will provide supplies. The tenor of the letter implies that Kashtwár was then subject to Chambá. It is dated 1st Jeth Sambat 79, A. D. 1803 (Tegh Singh was the last of the Kashtwár Rájás. *Cf.* Vigne *Travels*, Vol. I, p. 181.)

C, 54. Treaty in Tánkarí between Rájá Sansár Chand of Kángrá and Rájá Jít Singh of Chambá, concluding an alliance between the two States and stipulating that Chambá must send a force to the support of Kángrá in case of war. Dated 17th Maghair, Sambat 79, A. D. 1803.

C, 57. A letter in Nágarí from Amar Singh Thápá and Ranjor Singh to Rájá Jít Singh. He is admonished not to be afraid of Kángrá (Trigadh). The Gurkhás, Chambá and Kahlúr (Biláspur) are all one and Chambá is the Wazír of the Gurkhás. Jít Singh is asked to obtain help from the Rájás of the Dugar States, he is to keep a part of his army at Rihlu and send the rest to Sampat Pál. The letter states that the Katoch troops had seized Pálam, but the Gurkhás drove them out and occupied the Pathyár fort. There is much need of money and the Wazír (probably Nathu of Chambá) had written for Rs. 4,000. This sum is to be sent at once and news will be received in two months. The letter is not dated but was probably written in A. D. 1806. *Vide* pp. 102—3.

App. V.
Letters in the State Museum.

C, 59. Letter in Persian with seal in Gurmukhí from Mahárájá Ranjít Singh to Rájá Charhat Singh (A. D. 1808—1844) in which the Mahárájá expresses his pleasure that Rihlu fort and also the *'iláqá* had been made over to the Sikhs. In exchange for Rihlu the Mahárájá confers the State of Bhadrawáh on Chambá, the only condition being that Mián Pahár Chand of Bhadrawáh is to receive a *jágir* of Rs. 3,000. The tribute money due from Chambá to the Sikhs is also remitted, as well as certain obligations of service to Sikh Sardárs, except to Desá Singh (who was then Governor of the Hills). It is stipulated that Nathu Wazír is to be in attendance on the Mahárájá. A village in Rihlu of the value of Rs. 1,000 is also conferred on Rájá Charhat Singh for the sake of the rice. Dated 27th Jeth Vik. 1878, A. D. 1821. Given in Núrpur Bágh.

NOTE.—The village of Ranitar, *vide* pp. 104 and 108—9 for references to the above *Sanad.*

C, 60. *Sanad* in Persian of Mahárájá Ranjít Singh conferring on Nathu, Wazír of Chambá, a village in Bhadrawáh in *jágír*, to be enjoyed by him and his posterity. Nathu is also ordered to be in constant attendance on the Mahárájá. Dated 1st Har, Vik. 1881, A. D. 1824.

NOTE.—Nathú's son and his grandson also held *jágírs*, granted by Mahárája Ranjít Singh in lieu of service. They were near Núrpur.

C, 62. Letter in Tánkarí from Rájá Guláb Singh of Jammu to Rájá Charhat Singh promising his help in connection with Rájá Bír Singh of Núrpur (then imprisoned in fort Govindgarh at Amritsar. Dated 1st Bhádon S. 3 (A. D. 1827)).

C, 68. Certificate given to Rájá Charhat Singh by Mr. Vigne and dated 12th February 1839.

C, 70. A letter from Sir Henry Lawrence to Rájá Srí Singh notifying that Chambá State has been included in the territory transferred to Rájá Guláb Singh of Jammu. He is enjoined to pay his tribute and render all customary service to Rájá Guláb Singh. Dated the 16th March 1846.

C, 71. Letter in Persian to Rájá Srí Singh notifying that Chambá has come under the control of the British Government. Dated 29th Phágun, Vik. 1902, A. D. 1846, corresponding to Tuesday, 31st March 1846 A. D. It bears the seal of Dalíp Singh in Gurmukhí.

APPENDIX VI.

THE DUGAR GROUP OF STATES.(1)

App. VI.

The Dugar group of States.

The States of the Dugar group were almost all situated in the outer hills, between the Rávi and the Chenáb—only two—Kashtwár and Bhadrawáh—being in the inner mountains. The ruling families were all of the Surajbansi race, except Chaneni, Balaur, Bhadu, Bhadrawáh and Kashtwár, which were Chandarbansi.

Jammu.—This State which is very ancient, was originally of small size, and is first mentioned in two Chamba copper plates of the 11th century under its former name of Durgara,(2) of which *Dugar* is a derivation. These inscriptions prove that Dugar existed as a State, ruled by its own chief, in the beginning of the 10th century. The capital was then probably at Babbapura—now Babor—17 miles east of Jammu, where ancient remains are found. Two, and possibly three, Rájás of Babbapura are referred to in the *Rájá Tarangini* as having been subject to Kashmir in the 11th and 12th centuries. Jammu became the capital in the 13th or 14th century and is frequently referred to in Muhammadan history, from the time (A.D. 1398) when it was captured by Tamarlang. In the 35th year of Akbar (A.D. 1595) a force was sent to subdue the hills, and the Rájás of Jammu, Jasrota, Mankot, Lakhanpur, Bhadu and Balaur tendered their submission. It is noteworthy that, of the eleven States of the Dugar group no fewer than four(3) —Jammu, Jasrota, Mankot and Sámba—were ruled by branches of the same family, from the Manhás clan of Surajbansi Rájputs. Jasrota, Mankot, Sámba and Lakhanpur were probably all founded by cadets of the Jammu family and were originally dependent on Jammu. Among the later rulers of Jammu the most famous was Rájá Ranjit Dev (A.D. 1750—81). The senior branch of the Jamwál family was expelled by Mahárájá Ranjit Singh in 1816, and now resides at Akhrota near Dinanagar in the Gurdáspur District. In 1820-21 Jammu was conferred as a fief on Rájá Guláb Singh—the head of the junior branch of the Jamwál family. The Punch State was about the same time conferred on his brother, Rájá Dhián Singh, and still remains in his family.

Jasrota.—This was a small State with the capital at Jasrota in the outer Siwáliks. It was probably founded in the 14th or 15th century, and may have been previously a fief dependent on Jammu. Very little is known of its subsequent history, and it was overturned and annexed to Jammu in 1835. The family resides near Nagrota in Jammu territory.

Mánkot.—This place is now called Rámkot, and is situated in the Siwáliks, to the north of Jasrota. The State seems to have been founded about the same time as Jasrota and maintained its existence till 1821, when it was annexed by Rájá Guláb Singh. The family resides at Salángari, Kotlehr, in the Kángra District. The late head of this family, Rájá Balbír Singh, served for 19 years in the 13th Bengal Lancers, and rose to the rank of Ressáldar-Major. He took part in the Afghan War, 1879—81, and also in the Egyptian War with Arabi Pasha for both of which he held decorations.

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(1) In addition to the 11 States named there were 11 more between the Rávi and the Jhelum; four being between the Rávi and Chenáb, and seven between the Chenáb and the Jhelum. Hence the saying current in the hills, "*Báián vich Jammu Sirdár hai.*" "Among the 22 Jammu is Head."

(2) *Vide* J. R. A. S., 1907, pp. 403—6.

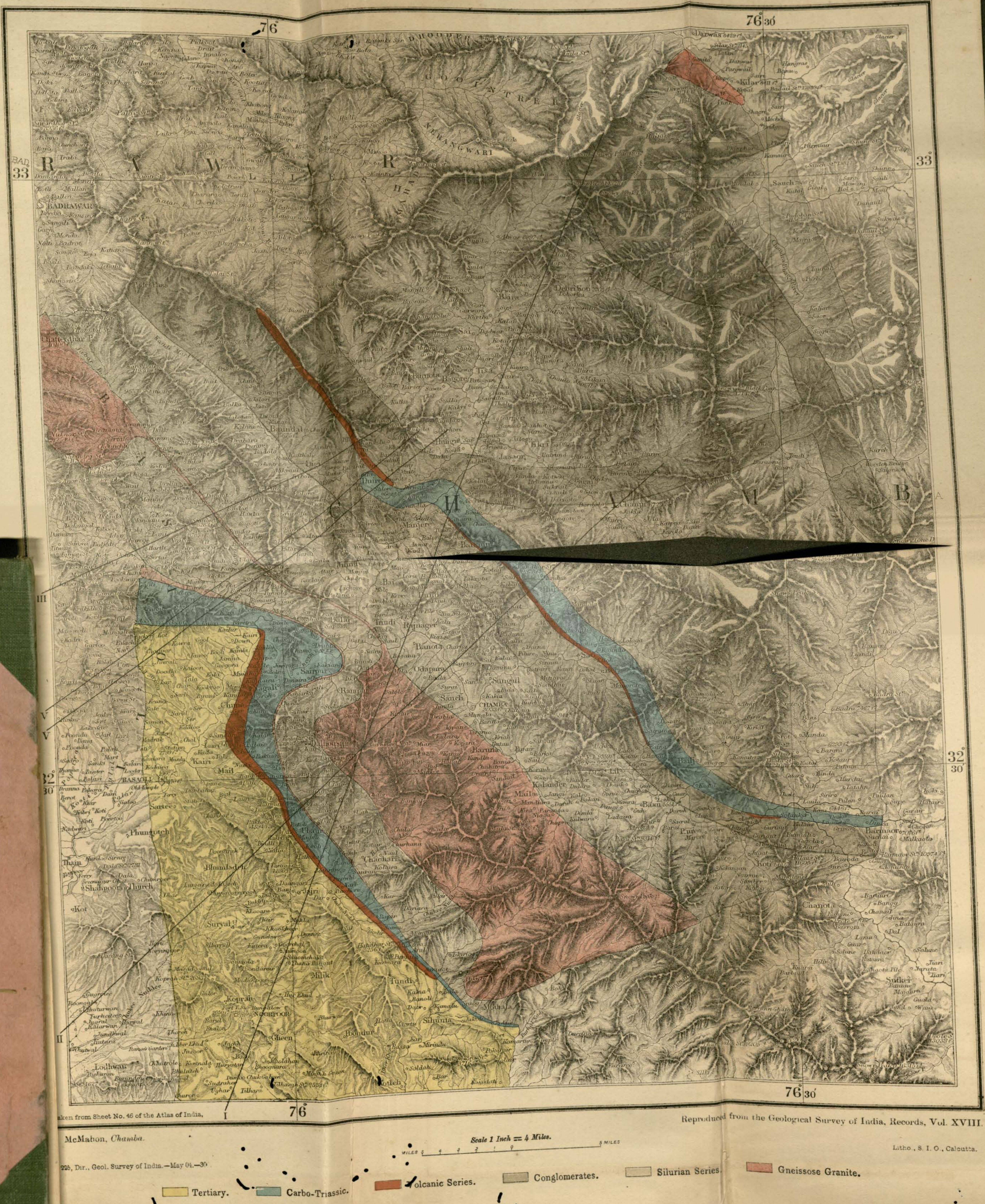
(3) Originally five, for Lakhanpur was also ruled by a branch of the Jamwál family. It afterwards became merged in Jasrota.

APPENDIX VII.

App. VII.

The following list of altitudes above sea-level has been compiled partly from the maps of the Trigonometrical Survey and partly from local observations. In most instances the altitudes are only approximate. The altitudes of the high passes in the State are given on pages 254-6 and on Map No. 2.

	Above sea-level feet.
Alwás	6,997
Bargra	6,293
Badra	7,467
Bagai	5,000
Basu	5,551
Bakloh Cantonment	4,585
Bhándal	5,675
Brahmaur	7,070
Chamba	3,027
Chánju	6,724
Chuári	3,281
Chhatrari	5,883
Dayan Kund	9,081
Darwás in Pángi	8,429
Debi Kothi	7,705
Dalhousie (Sandringham)	7,178
Ganeshgarh (Fort)	4,414
Háthi Dhár (Highest point)	5,247
Hársar	6,650
Jamwár	6,230
Kilár	8,411
Khani	6,446
Kothi	6,607
Kalel	4,230
Khajiár	6,300
Langera	6,978
Lilh	4,517
Masrund	4,800
Maujir	3,500
Miyár in Lahul	10,215
Margraon	8,755
Purthi	7,600
Sách in Pángi	7,886
Saichu in Pángi	8,412
Silgraon-Encamping ground	8,375
Silah-grát	6,000
Tindi	8,500
Triloknáth Temple	9,563
Loh-Tikri	5,309
Tisa	5,150
Táragarh (Fort)	4,223
Tirot	9,100
Udaipur in Lahul	8,600
Snowy Peaks—Gurdhár (Snowy peak *a*)	20,658
" " " (Great snowy mass)	21,142
" " " (Bridegroom)	20,658
" " Mani Mahes Peak	18,564
" " Páp ka dhár, Pángi Range	16,830
" Kankot Peak in Dhaula Dhár	15,000
" **Snowy Peak *a* in Dhaula Dhár**	16,315


76°
76°30'
33°
32°30'
BADRAWAR
CHAMBA
DHOULADHAR
B
R
C
H
A
M
Taken from Sheet No. 46 of the Atlas of India.
Reproduced from the Geological Survey of India, Records, Vol. XVIII.
McMahon, Chamba.
Scale 1 Inch = 4 Miles.
Litho., S. I. O., Calcutta.
225, Dir., Geol. Survey of India.—May 04.—30.
Tertiary.
Carbo-Triassic.
Volcanic Series.
Conglomerates.
Silurian Series.
Gneissose Granite.